

John Wesley

THE

HISTORY OF METHODISM

IN

GEORGIA AND FLORIDA,

FROM 1785 TO 1865.

BY

GEO. G. SMITH, JR.,

OF NORTH GEORGIA CONFERENCE.

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Dedication.

To LOVICK PIERCE, D.D.

My Dear Doctor:

To whom should this History be so justly dedicated as to yourself, who, for over seventy years, has been so closely connected with it. More than to any man living or dead has Georgia Methodism been indebted to you.

Personally, it gives me, the grandson of Isaac Smith and of John Howard, your personal friends and co-laborers, great pleasure to pay this tribute of affection to one whom I have known all my life, and known only to love.

May God, who has so wonderfully blessed you, still "command his loving kindness in the day-time, and in the night may his song be with you."

Affectionately,

GEO. G. SMITH, Jr.

To CHARLES J. BAKER,

Athol, near Baltimore.

My Dear Bro.:

But for your kindness, in all probability, this book would never have been written. When lying wounded nigh to death, a stranger in a strange land, you found me, bore me to your own home, bound up my wounds, and in good time sent me on my way.

Though your views of church polity and mine are not the same, yet we have seen eye to eye on all questions of doctrine or experience.

A Methodist yourself, the son of one of the earliest of Maryland Methodists, in all Methodist History you are interested, and many names found in these pages have been to you as household words; for Asbury, Lee, George, Roberts, and many others mentioned, found joyous welcome at Friendsbury, under your father's roof; and their successors in the ministry of every branch of Methodism have had glad greetings at Athol.

Accept then this feeble tribute, from yours,

Most affectionately and gratefully,

GEO. G. SMITH, Jr.

PREFACE.

It has been my design to write a History of Methodism in Georgia and Florida, chiefly for the Methodists of those States. I have therefore entered into a minuteness of detail otherwise objectionable. I have also used Methodist technicalities sufficiently clear to those who will be interested in my work.

While the labor of preparing the book has been in the main a pleasant one, yet there have been many difficulties in the way of its prosecution. The absence of printed literature, or of written documents bearing upon these early days, has proved very embarrassing.

Through the mercy of God, Dr. Lovick Pierce still lives. Without his aid this History could not have been written. He has cheerfully given me information which has lit up many a dark place.

I have not written a History satisfactory to myself; I cannot hope that it will be entirely so to any one else.

It is due to the Conferences, to say that this work is an independent one; that I was not requested to

prepare it; and that for its utterances I alone am responsible. Bishop Pierce, who was appointed to do the work by the Georgia Conferences, has had so much upon his hands, that he kindly relinquished to me the office of searching into the early records. I trust, in in some future day, he will be able to supply a volume such as he only can furnish.

I have endeavored to give the authority for the statements I have made, but oftentime have been unable to do so. I therefore append an imperfect list of the books consulted.

GEO. G. SMITH, Jr.

La Grange, Ga.

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THE

HISTORY OF METHODISM.

CHAPTER I.

1735–1737.

JOHN WESLEY IN GEORGIA—CHARLES WESLEY—BENJAMIN INGHAM—GEORGE WHITEFIELD—CORNELIUS WINTER.

JOHN WESLEY said that the second Methodist society ever organized in the world was organized in Savannah, Georgia.

Mr. Wesley was not doctrinally a Methodist when he organized that society, but he was in a fair way to become so.

We may safely say that Methodism, as far as her peculiar doctrines are concerned, was born in Georgia, for here it was that he who was to give them form, and to defend them and to propagate them, emerged from the darkness of mystical delusion, broke the shackles of churchly tradition, and became fully convinced of those truths which, as Wesleyan, have had so mighty an influence in the world.*

In a history of Methodism in Georgia this fact must

* Wesley's Journal, and Lives of Wesley.

find place, and while Wesley's life in the State is not strictly Methodist history, yet we shall not be violating the unity of the story by glancing at it in this introductory chapter.

The province of South Carolina swept from the Atlantic coast to the Mississippi, and although Charleston was near one hundred years old and country settlements had been made on the east side of the Savannah for over a century, all west of the river was an unbroken wild.

The prisons and poor-houses of England were full, and a colony not for paupers and criminals, but for those who might become so without help, was decided upon by some philanthropic Londoners. George II. granted to them as trustees all that area of land from the Savannah river to the Mississippi, and James Oglethorpe, afterwards General, was by them selected to plant the colony in it.

He came across the sea with a small body of emigrants, and on the high bluffs of the Savannah, near an Indian village, he founded the city of Savannah. He brought an Episcopal clergyman, Dr. Henry Herbert, with him, and soon a rough building—a kind of tabernacle—was erected. The Saltzburghers who came with Mr. Oglethorpe brought with them also a pastor; and these two clergymen, one a Lutheran and the other an Episcopalian, were the first in Georgia. Mr. Quincy succeeded Dr. Herbert, but he soon became dissatisfied and resolved to go to England. When Mr. Oglethorpe decided to make a voyage to England for new emigrants, he was anxious to secure a minister for the parish.

The field was a hard one. The man who undertook the work of tilling it needed a soul crucified to the

world. Mr. Oglethorpe, when he reached London, was told that there was a Fellow of Christ's College, Oxford, who would meet all his demands. He was John Wesley; mystical—rather too much for England, too strict and careful in his own conduct, and too exacting in his demands upon others, for those times, but just the man to teach colonists going to the wilds, and Indians who had never left them, the way to Heaven. Wesley had already refused the rectorship of his father's parish, but it might be that he and his gifted young brother would consent to go to Georgia.

So Mr. Oglethorpe offered to John and Charles Wesley ministerial charges in the new colony.

John Wesley had now for six years been a Fellow of Christ's Church, Oxford; and engrossed with his studies and striving with the ardor of an ascetic of the early days to satisfy the demands of an exacting conscience, he had no wish to go out into the busy world.

But when Oglethorpe's appeal reached him and his brother Charles, that he might become more thoroughly dead to the world, and that he might lead the Indians to Christ, he consented to leave England and come to Georgia. Benj. Ingham, Chas. Delamotte, and Charles Wesley came with him. The brig in which they sailed left Gravesend Oct. 14th, 1735, and reached Savannah Feb. 8th, 1736. Four months of sea travel necessarily makes voyagers well acquainted with each other, and this voyage brought Mr. Wesley in contact with some persons whose services to him, and through him to the world, have been of untold value. Among the voyagers were some Moravians and Saltzburghers. Of how Mr. Wesley became interested in them, of how they taught him more fully the way to Jesus, his biography tells.

When he reached Savannah, he had about come to the conclusion that he needed to be taught the first principles of Christian faith, and by Spangenberg the Moravian, and by his Lutheran companions, he was taught what he had needed most to know—the doctrine of a free justification by faith, and of the Spirit's witness. He accepted these truths as of God, but he did not so soon enter into the liberty which they were designed to bring to him. All the while he was in America he was a slave in fetters. The old traditions of Ecclesiasticism, the vagaries of the Mystics, and the gloomy doctrines of Taylor and Law, under whose shadow he had lived, were not so easily escaped from.

Savannah, which was his parish, was a small village, poorly built, and populated by a motley company. The most of its inhabitants were English people from the humbler classes. There were a few Portuguese Jews, and the German colony of Saltzburghers was only twenty miles above. There was a colony of Scotch Highlanders at the mouth of the Altamaha, and a settlement at Frederica, besides a few French at Highgate, near Savannah. Mr. Oglethorpe had his headquarters at Frederica, for this was the point nearest the Spanish possessions in Florida, and was threatened by their forces, and Charles Wesley was his chaplain and secretary there. There were perhaps 300 white persons in the colony. Mr. Wesley began his work with great ardor. Adopting the usages of the early Church, he endeavored to bring his parishioners to adopt them also. On Sunday morning at five he read prayers, at eleven he preached and administered the communion; in the afternoon he taught the children the catechism, and had thus a Sunday-school, one of the first, if not the first, in

America. Then he preached to the French colony at Highgate in their own tongue. During the week he visited from house to house. He reproved and rebuked with all authority. He positively refused to deviate from the old rubrics of the Church, refusing even to baptize a babe unless its parents would consent to its being immersed. He made two or three trips to Frederica, where Charles Wesley was rector, and here his boldness offended his hearers. He conversed with the Indians, and tried unsuccessfully to get access to them. He gave himself to the most diligent efforts to secure that crucifixion to the world for which he longed, refusing to talk upon any but religious topics. The result of his rigid life, and not less rigid teachings, was that the displeasure of the parishioners became greatly aroused. This received additional strength from the exercise of what he believed was a righteous discipline. He had but eighteen communicants, and one of these he repelled from the communion. She had been very dear to him, and this only intensified the anger of her friends.

Perhaps no act of church discipline of so slight importance has ever created more discussion than Mr. Wesley's course towards Mrs. Williamson, who had been Miss Sophia Hopkey. She was a sprightly and attractive English girl, the niece of Mr. Causton, who was one of the leading men in the colony; she came over in the ship in which Mr. Wesley came, and they were for some time attached friends. The relations between them have not been fully understood, and because of this the fair name of Mr. Wesley has more than once been assailed, if not with open slander, yet with gross innuendo. He gave to Henry More the true account of all the relations between them and of his course in the matter

of discipline. From More's account we are able to give the history.

She was an attractive girl, whom Mr. Wesley thought to be a sincere inquirer after a holy life. They were four months together. He was young, gifted, handsome, and with bright worldly prospects. She was apparently amiable, and certainly very attractive. He taught her, advised her, and a genuine affection on his part sprang up towards her. Love makes a scholar blind, but it did not blind the quiet Germans to the fact that she would not do for Mr. Wesley's wife. She evidently was not averse to marrying the young rector, and expected confidently that he would engage himself; but Mr. Wesley consulted his German friends, and they advised against it, and he ceased his visits to her. This was after they reached Savannah. A Mr. Williamson gladly took the vacated place, and soon Miss Hopkey became Mrs. Williamson.

Savannah was a gossiping village. Mrs. Williamson was young and thoughtless; and untrue and harsh things were said about Mr. Wesley, which he believed came from her; and believing she was unfit to partake, he passed her over at the communion. Her uncle and husband and all her friends were of course angry. They went to the courts with it. Mr. Wesley tried to get a trial, and when he could not, much to the relief of the colony and to his own, he took shipping for England after he had spent nearly two years in Georgia. His stay had been a painful and profitable one to himself. He had not hoped to find his work a bed of roses. He found it more thorny than he had expected. He hoped to have gone into the wilds and found the untamed children of the forest, and like Francis Xavier or Las

Casas, have been their teacher and father; but he found himself pent up in a little, gossiping English village, filled with godless adventurers, women not good, and men worse. He had never had any contact with men. He had lived in what was really a cloistered obscurity. His one idea was to save his soul; his one feeling was contempt for the world; but they—his parishoners—"their talk was of bullocks." They had come to Savannah to get large estates, not to go to prayers at five o'clock in the morning; and to have free license, not to observe all the ancient forgotten rubrics of the Church.

He did the best he could, and only when satisfied he could do the colonists no good did he resolve to return, as Charles had already done, from whence he came. The startling inquiry of Spangenberg, "Have you faith in Christ? Have you the witness in yourself?" still rang in his ears, and the one ruling aim of his life now was to repose his soul in simple trust on Jesus, and secure the Spirit's testimony that it was done. He was a servant, not a son. The good seed sown in Georgia in his heart did not die. The old truth, to him so new, now embraced with the mind, became afterwards the food of his heart; and while Mr. Wesley never returned to Georgia, this truth did, and in his teachings he lived again where he had spent so many stormy days. But it was a half-century after he went away before John Major and Thomas Humphries came to Georgia with this truth, to do the work he would fain have done.

As the ship that bore John Wesley to London passed Gravesend, another, American bound, with George Whitefield on board, sailed for Savannah. This remark-

able man, who had been so attached to John Wesley and his brother at Oxford, and had sooner found the light, was the first Methodist preacher who ever preached in Savannah. Methodism was a sentiment before it became an ecclesiasticism. Its central idea was justification by faith, and a consciousness of it. The experimental, rather than doctrinal, was its mark; and though George Whitefield differed with John Wesley with reference to predestination, and was not connected with his societies, yet he was truly a Methodist Episcopalian.*

His fervid eloquence, his evangelical preaching was more pleasing to the colonists than the frigid High Churchism of Mr. Wesley, and soon all the villagers—for Savannah had in it but 500 people—attended his ministry. After spending a year in his parish he decided to return to England for priest's orders, and to raise funds for an orphan house to be founded at Bethesda, near the city.

For nearly thirty years he was a frequent visitor at Savannah, and was always gladly welcomed, and his influence for good remains to this day. In 1769 he brought with him from England a protégé, Cornelius Winter,† who was the first missionary to the negroes. Winter had been a wild boy belonging to the lower order of Englishmen. He was converted under Mr. Whitefield's preaching, and after laboring with him as a kind of assistant, he was induced to come to America by his patron as a teacher of the Africans, who were being now introduced in numbers as slaves, to cultivate rice and cotton on the seaboard. Winter found a friend in James Habersham, who had come a year be-

* Life of Whitefield. † Jay's Life of Cornelius Winter.

fore as Mr. Whitefield's teacher, but who was now a merchant, and was installed as catechist on the plantation of a retired Episcopal clergyman. He met with such poor success in his work, and found the planters so bitterly opposed to his preaching to the slaves, that after the death of Mr. Whitefield in 1770, a year after he had reached Savannah, he resolved to return to England to secure ordination. This he failed to do on account of his Methodism, and so he fell into the ranks of the Nonconformists, among whom he was a leading man till his death. Georgia in her infancy had thus the ministry of John and Charles Wesley, Benj. Ingham, Delamotte, Whitefield, and Winter—men whose names are familiar to all students of church history as instruments in the now historic Methodist reformation.

CHAPTER II.

RELIGIOUS HISTORY OF GEORGIA TO THE INTRODUCTION OF METHODISM—THE COLONISTS—THE EPISCOPAL CHURCH—THE LUTHERANS—THE PRESBYTERIANS—THE BAPTISTS.

THE Trustees for Georgia were many of them wealthy dissenters, and for over twenty years after the settlement of the colony there was no religious establishment. Perfect religious freedom was guaranteed, save to the Catholics. Jews, Presbyterians, and Lutherans were side by side with the Church of England men. With the first body of colonists came an Episcopal clergyman, who became rector of the first parish. This was Dr. Henry Herbert, who remained in Georgia only three months;* he died on his passage home, and was succeeded by Samuel Quincy, a native of Massachusetts, who came to Savannah in May, 1733. He held service in a hut made of split boards. He met with much opposition and hard usage, and only left the colony after John Wesley came. Of Wesley's history while here we have already spoken. Charles Wesley and Benj. Ingham, the spiritual father of the Countess of Huntington, came over with John Wesley, and labored at Frederica; by 1737 they had all returned to England. Mr. Whitefield came, as we have seen, just after Mr. Wesley left; he remained two years. The church at Frederica did not prosper, nor did the one at Savannah. In 1755 the Trustees surrendered the colony to the Crown, and the

* Bishop Stevens' Mem. Sermon, p. 9.

Church of England became the established church. Parishes were formed; in three of these there were churches: one in Savannah, one in Burke County, and one in Augusta. The churches outside of Savannah were served by missionaries sent out by the Society for the Propagation of the Gospel in Foreign Parts. There seems to have been no prosperity in this church, and there were perhaps not fifty communicants in all the colony. Although the Parish of St. George in Burke had a church where is now Old Church, and a glebe attached, they could not provide for a rector, nor retain one. At the Revolution the field was entirely abandoned, and for near twenty years after its close we have been able to find no footprint of an Episcopal clergyman. Methodism had over 12,000 members in her fold before an Episcopal bishop ever visited Georgia.

The Saltzburghers were a band of pious Austrians, who adhered to the doctrines of Luther, and who were driven from their native hills by Catholic persecution. Frederick William of Prussia gave them a shelter in Friesland, and his relative, George II., offered them a home in Georgia. A colony of them came in the first shipload of emigrants, and found a home in what is now Effingham County, some twenty miles from Savannah. They afterwards removed their village to a healthier location, and called their new town Ebenezer. They were a pious people, industrious and frugal, and their pastors men of fine intellectual culture. They spoke, however, only the German tongue and preserved their German usages, and were not aggressive. No growth was to be expected save from within and from emigration. The German emigration, however, chose the rich valleys of Pennsylvania in preference to the pine woods

of Georgia, and the Lutherans in Georgia had grown but little to the period we are now reaching. They had one church at Ebenezer, one in Savannah, and one at Goshen, in 1786. The first colony of Presbyterians came in in 1735, and fixed their settlement at the mouth of the Altamaha, at a place they called New Inverness, which is now Darien. This colony had Pastor McLeod as their spiritual guide. How long they remained there, or whether they ever built a church, we cannot discover. It is probable the colony was soon broken up and the colonists scattered. There are a large number of Highland names in Lower Georgia—McLeods, MacPhersons, McIntoshes, and the like, which probably owe their origin to these emigrants. A second body of Presbyterians were induced by George Galphin, a Scotch-Irishman and an Indian trader, to come over and settle in Jefferson County, then St. George Parish. They were dissenters from the Scotch Church, were Scotch-Irish people, who followed Mr. Erskine. The first Presbyterian church of which we have any authentic account was in Savannah, and was established in 1760. A few years before that, however, a colony of English Congregationalists came over to this country, and after spending a short time in New England, came south to Dorchester, S. C., and thence to Liberty County, in Georgia, where they built Old Medway Church. They were people of some means, and had a ministry of genuine piety and great intelligence. Counting these with the Presbyterians, there were in all three Presbyterian congregations in the State prior to 1786. In 1773 Sir James Wright made a new purchase from the Indians, and that fine country north and west of Augusta was bought. It was settled by emigrants from Virginia and North

and South Carolina. Abraham Marshall, who had been a Congregationalist and then a Baptist, came near that time, and a little before him, Edmund Bottsford, another Baptist, from South Carolina, crossed the river into Burke County to preach. He founded Bottsford Baptist Church near the same epoch that Abraham Marshall founded that of Kiokee.* Silas Mercer came soon after. These three were good men and great men, and worked with great zeal, itinerating through the country. Some of them were arrested by the Episcopal magistrates and fined, but they went on in their work. In 1784 the first association was organized, which consisted of six churches, three of which were in South Carolina.

There was then in 1786 in Georgia, as far as we can get the facts, three Episcopal churches without rectors, three Lutheran churches, three Presbyterian, and three Baptist. We may safely say there were not 500 Christian people in all.

The colony now numbered 80,000 inhabitants, white and black. The social features of the country were those of all frontier settlements. In another chapter we have endeavored to represent them. The field was indeed a wide one, a hard one, and yet an inviting one. What Methodism had to do in changing this wild into a garden, we are now to see. In December, 1784, the Methodist Episcopal Church of America was organized, and in the spring of 1785, the first Methodist preacher was sent to Georgia.

* Campbell's Baptists.

CHAPTER III.

1786–1794.

METHODISM IN AMERICA BEFORE 1785—BEVERLEY ALLEN—JAMES FOSTER — THOMAS HUMPHRIES — JOHN MAJOR — CONDITION OF THE PEOPLE—HENRY PARKS—RICHARD IVY—FRANCIS ASBURY IN GEORGIA—FIRST CONFERENCE—HOPE HULL FIRST CHURCH—THOMAS HAYNES — CONFERENCE AT GRANT'S — JAMES CONNER — THOMAS GRANT—DAVID MERRIWETHER—THOMAS COKE—ELBERT CIRCUIT—JAMES JENKINS—REUBEN ELLIS—UNION OF THE GEORGIA AND SOUTH CAROLINA CONFERENCES.

THE first Methodist society in America was probably organized by Robert Strawbridge, in Maryland, before 1766.* During that year, in a sail-loft in New York, at the instance of a good woman, who had been a Methodist, Philip Embury certainly organized a society.† Robert Williams, in Virginia, was at work soon after, and then Mr. Wesley sent Mr. Rankin and Mr. Rodda from England to take charge of the societies. More laborers were needed, and when Mr. Wesley made a call for volunteers to come to America, Francis Asbury offered himself, and in the autumn of that year sailed from Bristol to Philadelphia.

The war of the revolution began and ended. All the English preachers, at its beginning, returned to England, save Francis Asbury, whose love for the American Methodists was stronger than his love for England.

There were no sacraments, and there were no or-

* Letter in Pacific Methodist. † Stevens' History.

dained preachers. Mr. Wesley saw something must be done for America, and acting in accordance with his views of church polity, he decided to ordain a bishop for these churches, and so ordained Dr. Thomas Coke, who was to come to America, and set apart Mr. Francis Asbury for the superintendency of them. The preachers were summoned from their circuits, and they assembled in Baltimore, in December, 1784, and met at the Lovely Lane Meeting-House, to organize the Methodist Episcopal Church of America. Mr. Asbury and Thomas Coke were elected to the Episcopal office, and then Mr. Asbury was ordained by Dr. Coke, assisted by Otterbien and other elders.

Dr. Coke was to be a joint bishop with Asbury, but he was little more than a bishop in name, and upon Asbury reposed the great burden of overseeing and directing the efforts of the evangelists. No man could have been chosen better suited to the place.

There were now 10,000 Methodists in America, much the largest part of them in Maryland and Virginia.

Asbury realized the importance of the frontier, and at once sought to occupy it. The Western frontier was the county of Translyvania, in Virginia, now the State of Kentucky. The southern was the State of Georgia.

The first conference, after the Christmas Conference of 1784, was held in North Carolina, at the house of Green Hill, who was a local preacher. Here Beverly Allen, who had been a travelling preacher for several years, was ordained an elder, and appointed to Georgia.

The conference at which he was appointed included in it all the preachers of Virginia and North and South Carolina who could be present ; yet they were accom-

modated in one country house. Dr. Coke, with his fiery impetuosity, had excited great hostility to himself and the societies, as he passed through Virginia, by his vehement attack upon domestic slavery. When he reached North Carolina, finding that the laws of the State, even then, forbade emancipation, he exercised a prudence unusual with him, and preached simply the Gospel; but the Conference, through his influence, passed the most decided resolutions against slavery, and insisted that the Church should take earnest measures to secure immediate emancipation. These resolutions accomplished nothing except to throw more serious obstacles in the way of the already embarrassed preachers.

When Paul and Barnabas went forth on their missionary tour through slaveholding Greece, they went from the Primitive Church unhampered with instructions about slavery; but the children were wiser than the fathers, and it required the experience of a few sad years to teach Asbury and his associates that both master and slave would perish if they persisted in their course.

The first herald of Methodism to Georgia had a sad and tragic history. He began to travel in 1782 in Virginia, and for a while travelled with Asbury,* preaching with great zeal and success. There was quite an emigration from Virginia to Wilkes County, in upper Georgia, after the revolution, and as his brother was living in that section after Allen's location, it is probable that he had already removed there when Allen was appointed to the State, and that he had, besides, acquaintances and friends. Allen was at this time a man of

* Asbury's Journal.

fine personal appearance, and an interesting and zealous preacher, and large crowds attended his ministry. What was the boundary of his circuit, or where his labors were chiefly expended, we have no means of finding out, but they were probably confined to Wilkes County, then embracing all upper Georgia.* He certainly accomplished but little, since only seventy members were reported at the next Conference. He was then made a presiding elder for the upper part of South Carolina, and the next year was on the Edisto work in the lower part of the State. Here he married into one of the best families of the section.† He then returned to Georgia, and was an assistant presiding elder to Richard Ivy, and the next year was sent to South Carolina again, and stationed on Edisto Island. Here he committed a flagrant crime,‡ and in 1792 was expelled from the connection. He seems now to have returned to Georgia and gone into mercantile business with his brother, Billy Allen. He became embarrassed financially, and while in Augusta was threatened with arrest for debt by the United States Marshall, Major Forsyth. He refused to submit to arrest, and when Major Forsyth attempted to take him forcibly, he killed him. He fled to Elbert, was captured and imprisoned. He was released by a mob of the citizens,§ and fled to the wilds of Kentucky. Here he practised medicine, and in his house Peter Cartwright boarded when a boy at school.‖ We have no further authentic tidings of this gifted, but, alas! wicked man. He was, as far as we can find from the minutes, the first apostate Methodist preacher in America. For some

* White. † Mood. ‡ Mood.
§ White. ‖ Cartwright's Life.

reason Bishop Asbury always distrusted him, and so expressed himself to Dr. Coke.* He had done but little for Georgia his first year in it, and when the Virginia Conference met at Lanes, in North Carolina, Thomas Humphries and John Major volunteered to come to the State, and were appointed to succeed him.† The States of South Carolina and Georgia were thrown into one district, and James Foster was made presiding elder. He was a Virginian, and had been a preacher since 1776. He had travelled first in Virginia for two years, but excessive fasting and excessive labor in the open air had destroyed his constitution, and he was forced to locate. He removed to South Carolina, where he found some emigrant Methodists, and formed a circuit among them. He then re-entered the conference, and took charge of the district of South Carolina and Georgia.‡ This toil was too great for him. His mental as well as his bodily strength gave way, and he retired finally, after one year on the district. He spent the rest of his life in visiting among Methodist families, conducting their family devotions with much propriety, though unable to preach to them. He was a good preacher, noted for his amenity, his fine personal appearance, and his usefulness.§

Thomas Humphries, who was placed in charge of the Georgia work, was a Virginian. He entered the conference at Ellis Meeting-house in Virginia, and after travelling three years in Virginia and North Carolina, was appointed to Georgia in connection with John Major; after travelling a few years in Georgia he removed

* Asbury's Journal.

† Lee's Life, p. 183.

‡ Stevens' History M. E. Church.

§ Travis.

to South Carolina, where he itinerated a short time. He then married a lady of wealth and position, and located in the bounds of the Pedee Circuit, South Carolina. Here he did good work as a local preacher.* He was a fine-looking man, with an exceedingly bright eye, which sparkled and flashed when he was excited. He preached with great earnestness and power, and was remarkable for native wit and fearlessness.†

With him to Georgia came John Major, the weeping prophet. He too was a Virginian, who had entered the conference with Thomas Humphries, Philip Bruce, and John Easter. He was a man of unquestionable piety, and in the pulpit was remarkable for his pathos and power. He did hard work in Georgia, and endeared himself to all the people. His constitution gave way under the tax he laid upon it, and when Francis Asbury came to Georgia, Major, wasted by disease and near his end, met him in South Carolina. The dying preacher was unable to get to the first conference, and died at the house of Bro. Herbert, the grandfather of Mrs. Dr. E. H. Myers. Asbury, on his visit to Georgia afterwards, visited his grave to drop the tear of loving remembrance upon it. He says of him in the minutes: "John Major, a simple-hearted man, a living, loving soul, who died as he lived, full of faith and the Holy Ghost, ten years in the work, useful and blameless." ‡

The two preachers started from conference for their work. They probably came at once to Wilkes County, where there were a few Virginia Methodists, and then began to explore and map out the country. They found the people everywhere destitute of the Word.

* Travis. † Dr. L. Pierce. ‡ Minutes.

Save one or two Baptist churches organized by Abraham Marshall and Silas Mercer, there was no church of any name north of Augusta. In a preceding chapter we have given a view of the church privileges of the people. The western boundary of the State was the Oconee river, the southern the Florida line; in all this area there were not more than seven Christian ministers. The settlements were upon the creeks and rivers, and the inhabitants were thinly settled all over the face of the country. The dwellings were pole-cabins in the country, and even in the cities were built largely of logs. There were no roads—only pathways and Indian trails. There were no houses of worship, and the missionaries preached only in private dwellings. The work had all to be laid out, and for the first year it is probable the two preachers visited together the settlements which were thickest, and organized societies when they could. From the minutes we conclude that they compassed the country from the Indian frontier on the north to the lower part of Burke County on the south. During this year 430 members were brought into the society, the larger number in Wilkes. Among them was Thomas Haynes of Uchee Creek, and Henry Parks, of whom we shall have more to say.

The people among whom they labored were none of them rich and none of them poor. The land was good and open to all. Cattle ranged over grass-covered woods, and hogs fattened on the mast of the forest trees. There was no money, and but little need for it. Luxury was an impossibility to men so remote from cities and seaports. The people were without religion, but they were free from many of the temptations to which those in more thickly-settled communities are

exposed. There was some infidelity among the upper classes, but perhaps none among the mass of the people.

They were free from licentiousness, dishonesty, and cowardice. They drank to excess; they fought on muster-days; they gouged and bit each other; they spent the Sabbath in fishing, hunting, and seeing after cattle; and they were somewhat indolent, too content with their condition; they had, however, the elements in them out of which to make good characters—strong sense and much nobility of soul. Humphries and Major found the harvest-field bending with the ripened grain, and they thrust in the sickle to reap abundantly. Among those converted we have mentioned Henry Parks. He was a strong, brave, energetic young man, who, from North Carolina, with his new wife and one child, came to Elbert County, where he was employed to oversee a new plantation. His wife was Elizabeth Justice, who had been baptized in Eastern Virginia by that good man, Devereaux Jarratt; she became early a Methodist, but her husband had never seen one of this sect so often spoken against. They lived together a little while on the banks of the Yadkin, in North Carolina, out of reach of her preachers, and then came to Georgia, in which there were few preachers of any kind, and no Methodists at all when they first reached the State. One day, the news was brought that two Methodist preachers would preach near them. She easily persuaded her husband to go and hear her ministers. He went, and for the first time heard the doctrine of universal atonement and possible salvation for all, preached by the sainted Major. He determined, if he could, to be saved. He was soon converted, joined the Methodist Church, made his house a preaching-place,

and afterwards, with the help of his friends, built a chapel. God prospered him as far as he wished to be prospered in worldly matters, and blessed him with a large family. Of these, Wm. J. Parks was the youngest son. Henry Parks was a very striking character. His life had been calculated to make him what he was. In the wilds of Kentucky and of south-western Virginia he had spent some of his early years, combating the hardships of the frontier and confronting the savage tribes of the West. Then in the army, a brave and untiring soldier, and then in the new lands of Georgia, he was forced to bring into exercise every manly quality; and after he became a member of a despised sect of Christians, his courage was well added to his faith. His descendants are among the leading Methodists of Georgia, and are very numerous. Though the old patriarch passed away in 1845, still his good works do follow him.

The preachers had done good work during the year, and at the conference they were reinforced. Georgia was made a separate district, and Richard Ivy was sent as presiding elder. Circuits were now laid out. The Burke Circuit, including all that section south and south-west of Augusta, was placed in charge of Major, with a young man, Matthew Harris, to assist him. Thomas Humphries and Moses Park took charge of all the country north and north-west of Augusta.

Of Ivy, the presiding elder, the minutes say: "He was from Virginia, a little man of quick and solid parts. He was a holy, self-denying Christian that lived to be useful. Many of the eighteen years that he was in the work he acted as an elder in charge of a district." Ware tells the following anecdote of him:

"The conduct of the English preachers, who had been loyal to their king, had excited towards the Methodist preachers a general feeling of distrust on the part of the patriots. The native American preachers were all in full sympathy with the colonists, but often they had to encounter this to them painful and dangerous suspicion. Some soldiers in New Jersey, where Ivy was preaching, had loudly threatened to arrest the next Methodist preacher that came along. Ivy's appointment was near where the army in the Jerseys was in camp. He went to his appointment. The soldiers came, and the officers, walking to the table, crossed their swords upon it. The brave little man took for his text, 'Fear not, little flock.' As he preached he spoke of the folly of fearing the soldiers of freedom, and throwing open his bosom, he said: 'Sirs, I would fain show you my heart; if it beats not high for liberty, may it cease to beat.' The soldiers were conquered, and they left the house, huzzaing for the Methodist parson." After travelling in Virginia and North Carolina, he came to Georgia, where he was made presiding elder. After four years' service his health gave way, and the needs of an invalid mother called him back to Virginia, where, a year after his location, he passed to his final reward.

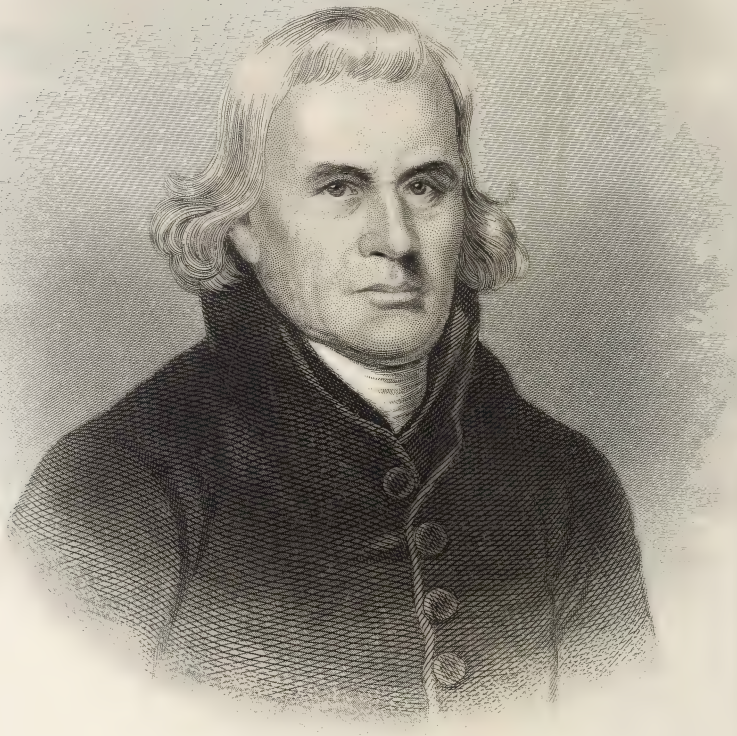
The preachers pursued their labors with great zeal. A wonderful success attended them, and at the end of the year there were over 1,100 members in the society. The church had tripled its membership in one year.

The next conference was held at Charleston. Dr. Coke was present with Asbury. Coke records his joy at the success of the work in Georgia as well as in South Carolina.

This success was great, but not to be wondered at. The colliers of Kingswood were not more destitute of the Gospel than the pioneers of Georgia. Ivy, Major, and Humphries were no common men. They belonged to a peculiar and hitherto unknown sect, and men heard for the first time the doctrines of a universal atonement and the Spirit's witness. They came in crowds to hear the preachers; and Humphries with fiery appeals, and Major with tender entreaty, presented the broad invitations of the Gospel. Then, too, the preachers went everywhere. Wherever there was a settlement, and a private house could be secured as a preaching-place, there they were.

During this year Humphries must have preached in Augusta, and perhaps in Savannah, but all that was accomplished was in the rural settlements. The Washington Circuit was much the largest. It included all that section of north-eastern and eastern Georgia above Augusta. It was peopled by a sterling class of settlers, and among them there were some Virginia Methodists. The Baptists were already there, and so perhaps were a few Presbyterians. In the lower part of the work, Jefferson, Scriven, and Burke, the people were older settlers and were possessed of larger estates. The prominent families were either adherents to the Episcopal Church and were without any pastoral care, or were Presbyterians. In the east of the country were some Baptists, but among them there were many who had no religious privileges, and Methodism was not without her blessing to them and to all.

The interest was now sufficient to call for the visits of a Bishop, and in April of 1788 Francis Asbury visited Georgia for the first time.



Francis Asbury, to whom the Methodists of Georgia are more indebted than any man living or dead for what they are, was an Englishman. He was born in Birmingham, England, in April of 1745. He was converted when a boy, and began to preach before he was seventeen years old. He was a travelling preacher in the English connection before he was twenty-two; he travelled for three years in England, and in 1771 volunteered to come as missionary to America. For five years before the Revolution began he spent his time as preacher in charge and as superintendent in New York, Pennsylvania, Maryland, and Virginia. The English preachers, although they deplored the course of the mother country as well as that of the colonies, were loyalists, and as soon as the war was fully upon the country returned to England, all but Mr. Asbury. He would not leave his post, and endeavored to avoid censure by preserving a strict neutrality. He became an object of suspicion to the patriots in Maryland, and retired to Delaware, where, with Judge White, he remained in such retirement as was needful, working, however, all he could, and before the war ended he was as far south as North Carolina.

We have already marked the fact that Mr. Wesley appointed him superintendent of the American societies, and sent Dr. Coke to ordain him. Mr. Asbury, whose views of church government were not entirely at one with Mr. Wesley's, refused to be ordained unless he was elected by his peers. This was done unanimously, and he was made a superintending Bishop by the laying on of the hands of the Presbytery. He now began his episcopal work. Thirty years afterwards he ceased from it to die. He had been a Bishop but little over three

years when he came to Georgia to hold the first Georgia Conference.

At this time he was forty-three years old. He was of medium stature, rather low, of delicate frame. His eye was bright and clear; his hair lay smoothly on his forehead, and was even then sprinkled with gray. In manner he was grave and dignified. His voice was firm and commanding. He was gentle as a woman at the fireside or with his brethren, but he was as inflexible as granite where principle was involved.

Censure reached his very quick, for he was peculiarly sensitive; but he never allowed it to change his course. He never spared himself nor those he loved. The work—the Master's work—was all to him. He led; he said follow, not go; and the foremost soldier found his brave general at his side. His story is the story of a hero. In no annals is there to be found the tale of greater devotion to Christ and humanity, than in the story of Francis Asbury's life and labors.

The conference which he had appointed was to be held in the forks of Broad River, then in Wilkes, now Elbert County, probably at the home of David Merriwether, who lived there, and who joined the church during the year. Leaving Charleston on the fourteenth of March, in company with Isaac Smith, he made his way up the Saluda and to the Broad River Quarterly Meeting in South Carolina. Here he met Mason; and here too was Major, who had come to meet him. Consumption was wearing this saintly man into his grave; but he was well enough to speak after Asbury had preached. After being benighted and lost the next night, they crossed the Savannah, and in the forks of Broad River, near where old Petersburg was, the next day the

conference assembled. There were ten members present—six members of the conference and four probationers. The good Major was not able to meet with his brethren; on his way to conference he sank, and near the time it ended its session he went to rest.

Who were the members of this conference? Richard Ivy, Thomas Humphries, Moses Park, Hope Hull, James Connor, Bennett Maxey, Isaac Smith, and Reuben Ellis were certainly of them. Who was the tenth? Probably Mason from the adjoining circuit in South Carolina. Of these only six were to remain in Georgia. Three or four of them were but boys; the rest unmarried men of mature years. They had a prospect before them at which any heart save the Christian's might well quail. They were to travel through the wilds of a frontier, to swim creeks and rivers, to sleep in smoky cabins, to preach every day to many or few. They had no hope of receiving more than £24 Continental money for support, and it would have been a wild hope to have expected that. They had the prospect of saving souls, and what were rags and penury in comparison to that?

They received their appointments, and the Bishop and visiting preachers bade farewell to the picket-guards, who were to hold the frontier, and they were left alone. One among them, however, we shall see often in the course of this history. A man he is who is to make his mark in Georgia, who is to exert an influence in Church and State such as few men have exerted. This was Hope Hull—if not the father of Georgia Methodism, yet the man who was to be second to no other in fostering it.

He was born in Worcester County, Md., in 1763,

and at the first conference held after the organization of the Church, he was admitted. He was at that time a young house carpenter of Baltimore.

He was a man of large frame, with a broad forehead, a clear blue eye, heavy overhanging eyebrows, and one whose expression of face indicated a decided character. Of the large class admitted, he was destined to the highest distinction and the greatest usefulness. From that conference he went forth as assistant to Joshua Hartley on Salisbury Circuit, in North Carolina. The Salisbury Circuit was a large and important one, which had been travelled the year before by Jesse Lee and Isaac Smith. The next year he was placed in charge on the Amelia Circuit, Virginia; but before the end of the year, perhaps in its beginning, he was sent to the Pedee Circuit, South Carolina, where, in connection with Jeremiah Mastin, he was engaged in a most wonderful revival, and gathered into the societies 823 members, and had twenty-two preaching-houses built.* His great ability and his remarkable success made him the valued aid of the Bishop; and now that his old presiding elder, Richard Ivy, was in Georgia, he came with Asbury, and was appointed to the Washington Circuit. He was called the Broad Axe Preacher, because of the power of his ministry. His style was awakening and inviting. He dealt in no broad generalities, but portrayed the heart with a precision that astonished his hearers. He told them what they thought, how they felt, and what they did, with such wonderful exactness, that many thought he had learned of them from those who knew them. He

* Dr. Coke.

was very earnest and full of unction. His voice was clear as a clarion and of immense power, and he sang with great sweetness. The anathemas of the law were followed by him with the sweet comforts of the Gospel.* With James Connor to assist him, he was sent on the Washington Circuit. Petersburg, in Elbert, was the largest town north of Augusta, and was in his circuit. Washington was a small village in a very prosperous and growing country.

The country, embracing more than a half-dozen of the at present counties of Georgia, is still one of the most desirable in the State. At this time it was just being settled, and was one of great loveliness. The grand groves of oak and hickory had not been felled save in occasional spots. The annual fires of the Indian had kept down all undergrowth, and the demands of the stock-raiser had still called for those annual burnings; so that grass and flowers and flowering shrubs covered the surface of the earth with a vesture equal to that of a regal park. Herds of deer and flocks of turkeys were still on hill-top and covert. The settlers had for only a few years peopled these delightful hills, and had only robbed them of their wildness. They were many of them from among the best people of North Carolina, Virginia, and Maryland. As yet, cotton-planting was not engaged in extensively, and while there were a few slaves, none of the unpleasing features of slavery were in view. The slave lived in almost as good a house as his master, dressed in the same homespun garb, worked with him in the same field, went with him to the same meeting, sat with him in the same

* Dr. L. Pierce, in Sprague.

class, and at communion knelt at the same board. There were a few families who occupied high positions in other States, who had come to Georgia, not because they were poor, but in order that their descendants might become rich. They identified themselves with Methodism in many instances.

There were as yet no artificial distinctions in society. The aristocrats of the older States, Georgia did not have in her territory. There were no Patroons, Baronets, Caciques, or Landgraves. Among such a people there was promise of a rich harvest for Methodism, and it was won. David Merriwether, Thomas Grant, Henry Pope, John Crutchfield, Samuel Rembert, and others who would have blessed any church, were received in the societies in these early days. The Richmond Circuit was served this year by Matthew Harris, and included Richmond, Columbia, Lincoln and Warren, and probably the country as far west as Hancock. The Burke probably included all Burke, Jefferson, Washington, Scriven, and Effingham Counties. This was the older section of the State, and Moses Park and Bennett Maxey did grand work in it. There was still growth, and the membership was largely increased during the year. There was reported at the conference 1,629 against 1,100 of the year before.

The second conference in Georgia was held in 1789, at Grant's meeting-house, in Wilkes County. This was the first completed church building among the Methodists in Georgia. It was located not far from Washington, in the neigborhood of Thomas Grant. Bishop Asbury left Charleston late in February, and crossing the Savannah River at Beech Island, reached Augusta on the third of March; and riding directly through, he

came to the home of Thomas Haynes, on Uchee Creek, in now Columbia County. Thomas Haynes was a Virginian, who had been much annoyed by these stirring evangelists, who had set Mecklenburg and Brunswick Counties in a blaze. That he might get rid of these troublesome fellows was one of the inducements to move to the wilds of Georgia. He settled on the good lands of Uchee Creek. His cabin was soon built, and, away from churches and religious influence, he became, he said, a ringleader in wickedness. One day, not long after he was comfortably located, he saw a man in the unmistakable uniform of a Methodist preacher riding up to his gate. His wife was a Methodist. He called to her and said: "Well, wife, I left Virginny to get rid of these fellows—your preachers, but my cabin is scarcely built before here is one of them again." His old Virginia hospitality and fraternal feeling for one of the same heather was too much for his prejudice, and so Thomas Humphries found a welcome, and Thomas Haynes was soon converted. He was born for a leader, and he became the ruling spirit in his neighborhood. Here at his house Asbury made an annual halt on his rapid journeys. Coke, Lorenzo Dow, McKendree, made their homes with him. He had a church near by, and he was a true overseer of the flock. His word was generally law. His peculiarities were striking. Blunt, positive, determined, men knew what to do when he spoke out. There was a good local preacher near by who preached an insufferable time. He could not stop. One day the circuit preacher was expected, and for some reason did not come. The preaching hour was twelve, and as it was long after time, the people made ready to go home. Brother A. suggested that they should have a sermon—

he would preach; the people demurred. It was too late; he would preach too long. Brother A. said no, he would only preach half an hour. Uncle Tommy, or the Squire, as men called him, said they must stay and hear him the half-hour. They consented, but, alas! when Brother A. reached his limit of time, he had just begun to reach the first of his sermon.

"Time's out, brother," said the old squire, and taking up his hat he left the house, and the congregation followed him.*

He raised a large family, and few families have been more distinguished for intelligence and piety. One of his sons was a member of Congress and preserved his Christian character in politics; another was a distinguished physician, and his grandchildren are now among the most respectable people in Georgia and Alabama.

At his house Mr. Asbury stopped for the first time this March day, in 1789, and rode thence to Thomas Grant. Here the second conference in Georgia held its session. Among other things before the conference, the question of establishing a school was the leading one. It was decided to buy 500 acres of land, which could be bought at that time for £1 Continental money per acre, and a subscription was to be raised for the buildings, to be paid in cattle, rice, indigo, or tobacco. We can see in this movement the far-seeing wisdom of the young Marylander, who had just entered fully into the Georgia work. The Bishop remained in Georgia only a week, and returned to Charleston. It was on his return from this weary journey that he received the famous letter from Mr. Wesley, so carefully preserved

* MSS.—From Miss Kate Thwent, his granddaughter.

and so frequently published by our Episcopal friends, in which the mistaken old man complains of his dear Franky for allowing himself to be called a Bishop, and for founding a college and not a school, in Maryland, and allowing it to be named for himself and Dr. Coke. Poor Asbury!—an exile from England, riding, sick and weary as he was, five thousand miles a year, poorly clad, worse paid, with a single eye for the glory of God, to be charged by his dearest friend with worldliness! It was too painful, and he received it, as well he might, as a bitter pill. "No man," said Mr. Wesley, "should call him Bishop;" but *he had called himself a genuine Episcopos*, and had acted in character. It was indeed a cruel misjudgment of Asbury, and a harsh and uncalled-for rebuke.

Richard Ivy is again on the district, and as Beverly Allen has returned to Georgia, he is associated with him as an assistant elder, a kind of roving evangelist.

James Connor, who had been on the Washington Circuit, was sent to Augusta to organize a church there. If he went, he did not stay long, and six months after he was dead. He was from Virginia, had entered the conference in 1788, and had travelled only two years. He was a man of solid understanding, was industrious and improving. He promised great usefulness to the church, but in the midst of his usefulness he died. He was blessed, say the minutes, with confidence in his last hour.

Moses Park was on the Washington Circuit with Wyatt Andrews. Andrews travelled one year in Georgia, and went thence to South Carolina—and to heaven, for he died the next year, full of faith and the Holy Ghost, praising God to the last. Hull went this year to the Burke Circuit. There was a great revival in it,

and it more than trebled its membership. Hull writes to John Andrew in November of this year: "Oh, the sweet views I have had lately! Come on, my partners in distress! Glory to God! Amen! Let it go round, our Jesus is crowned! All hail! Glory! Amen! All's well, my soul is happy! If I had some happy Christians, I could shout a mile high."

The Conference of 1790 convened at Grant's again, but the Bishop made a more extensive journey through the State. He crossed the Savannah, at Augusta, and rode to S. C. Church, in Richmond County. This, then, was the first church in Richmond—but where was it? From the route Asbury took, he passed through Brothersville, near which is a church built some twenty years ago, called Clark's Chapel, after old father Samuel Clark. The initials lead us to suppose that the church was named for an older Samuel Clark, and was located between Brothersville and Coke's Chapel, in Burke County. From here he went to Briar Creek. On a beautiful bluff, near the great Briar Creek Swamp, stood for many years a church. The lands around it were rich, and the population considerable; but, with the growth of the plantations and the exode of the white people, it gradually declined in importance, and was finally given up to the negroes. This was probably the first Methodist church in Burke County. The first church in the county was the old St. George Episcopal Church, which, with its glebe of forty acres, was located six miles south of Waynesboro. After the Revolution it was abandoned by the Episcopalians, and, reverting to the Government, it became, finally, the property of the Methodists. These were, as far as we can discover, the only church buildings in

Burke. The population of the county was considerable, since we find, in an old document protesting against the rebellion of the colony, the names of over 100 families from Burke alone.

In company with Hull, he went across the county to Jefferson County, where George Galphin, the great Indian trader, had a trading-place. This was near Louisville. He passed up the Ogeechee River, and preached near Fenn's Bridge, and still up the Ogeechee to its fork; here he examined some land for the school. He was at *H's;* where was this? It is evidently in Warren County, and not many miles from the present home of Bishop Pierce, in Hancock. The purchase does not seem to have been made.

Asbury says there was an abundance of provisions, both for man and beast, but the houses were generally pole cabins, and the rides were long and wearisome.

The conference met at Grant's again, and if all its members were present, there were ten in all. Among them was Bennett Maxey, a Virginian, who, after several years of hard service in Georgia, returned to Virginia, where he extended, says Bennett, his labors far into the present century. He was placed in charge of the Richmond Circuit. John Andrew, another present, was the father of James O. Andrew. He was originally from Liberty County, and lived in the famous Medway settlement. He received much kindness from Mr. Osgood, the good pastor of the church there, and after the birth of his son, he named him James Osgood, in his honor. He entered the conference in 1790, and was the first native Georgian ever admitted into the travelling connection. He was a man of more than usual

education for those times. After his marriage, which was to Mary Cosby, of one of the best families in Wilkes, he located and engaged in mercantile business. He was unfortunate in trade, and became involved. Church discipline was stern, and often pitiless in those days, and the high-spirited old pioneer was wounded in the house of his friends, and withdrew from the church, only to return to it after his son's elevation to the highest office in its gift. His life was a pure one, and his death one of triumph. He died in Elbert County nearly forty years after this time.

The harvest truly was great and the laborers were few. Of all who travelled in Georgia, Hope Hull was the only elder. The strong men are nearly all gone. Major was dead. Humphries had removed finally to South Carolina. Beverly Allen had left the State to return to it a disgraced and ruined man.

The only workers were young men, inexperienced and uncultivated. The results of this sad condition of things will be seen in the future.

This conference was held at Grant's. This was in Wilkes County. The Grant here spoken of was the father of Thomas Grant, who was for so long a time a prominent layman in Georgia.

In Hanover County, Virginia, in the middle of the last century, there was a sad state of religion. The only pastors were a set of parish priests whose profligate lives even went beyond that of the English clergy at that time. Among the leading citizens of that county was an Episcopalian named Morris. He became interested about his soul, and was converted through the reading of an old copy of Luther's sermons. He invited his neighbors to come and hear the sermons. They

came in such numbers that a house for their accommodation was needful, and he built one. In other parts of the county there came requests for him to come and read sermons. The same result followed, and Morris's reading-houses were in several parts of Hanover. They met on Sunday, and, without singing or prayer, a sermon was read. A Mr. Robinson, of New Jersey, a Presbyterian, passing through Hanover, remained one Sunday at Morris's and observed the strange worship. He preached to the people. They insisted he should stay longer as he returned from Charleston. He did so; there was a revival, and he organized a Presbyterian church. When he prepared for his departure they insisted on giving him some money; he refused to take it. They put the money in his saddle bags. He consented to take it for the use of a young man then at the Log College in New Jersey, and promised to send him, as soon as he was through college, to Virginia. This man was Samuel Davies, one of the most eloquent preachers America has ever produced. Grant was a member of his church, and Thomas Grant was baptized by him. The Grants removed to North Carolina, and the elder Grant was an elder in the Presbyterian church there. In 1784 they removed to Wilkes County. In the county there was no preaching save an occasional sermon from Silas Mercer, at a private house. At last John Major and Thomas Humphries came. Grant heard them and invited them to take his house into the circuit. They did so, and he and his wife soon, as the phrase was, joined in society. Thomas was then a married man. He had been a revolutionary soldier and a surveyor of western lands. His father's teachings had not been lost, and he had preserved a pure life. He was an earnest seeker,

but was not converted for some time. After he heard the Methodists, many of the difficulties which had been in the way of his happy conversion were removed. He gave up his Calvinism and soon after joined in society with his wife. He was then living with his father, and was a well-to-do farmer. The Grants soon built a church, the first in Georgia; but before the church was built the conference met at their house. The second in Georgia was held there. In 1791 he entered into mercantile business. He carried tobacco and other farm products to Savannah and exchanged them for West India produce. His business prospered and he began to enlarge it. He shipped his produce direct from Savannah to Liverpool. In 1803 he went to New York. The journey was three months and three days long. When he was in New York he found a pious Quaker who kept a boarding-house, and made his home with him. He sought out the only society of Methodists in New York, then meeting in John Street, and had sweet Christian intercourse with them. In one of his visits he found that they were just completing a meeting-house which cost the immense sum of $11,000. God greatly prospered him in his business, but he was not injured by it.

He was a true friend to the itinerant preacher, and kept a room in his house known as the Prophet's Chamber; in a bureau drawer he kept clothing already made, fitted for short men, long men, fat men, and lean men, so that any preacher who reached his house cold and wet could change his apparel. After the opening of the new country east of the Ocmulgee, he established a store in Randolph, now Jasper County, and after his first wife's death and his second marriage, he removed to Monti-

cello. Here he was very active in church work, and bemoaned the sadly dead state of the Church. In 1827 the revival fire which burned all over the State reached Monticello and the community was greatly blessed. He had now almost retired from the world and was waiting for his change. He made his will, and left a handsome legacy to the Church. This bequest was divided between the South Carolina and Georgia Conferences, after his death. The share of the Georgia Conference was $1,500 and sundry lots of land.

Few laymen in Georgia were more cultivated, liberal and pious than Thomas Grant. He was of that small group in Wilkes who gave all their influence and much of their wealth to assist a struggling church. He died in great peace in 1828, and Dr. Lovick Pierce preached his funeral discourse.

David Merriwether* was a Welshman in his ancestry. His family had been a leading and wealthy one in Virginia, and when George Mathews, afterwards Governor, purchased largely of Georgia lands and removed to Georgia, David Merriwether came with him. He became a Methodist in 1787, and a conference was held at his house more than once. He had been a leading man in the State, and he became one in the Church. He was connected by marriage with Hope Hull and John Andrew, and although he was in public life, President of the Senate, and United States Commissioner, when the Methodists were very humble, and although he had large wealth when the Methodists were very poor, he was always a bold, simple-hearted member of the Church. He removed to Athens, and was one of the first members

* Gilmer's Georgians.

of the Society there, and died peaceful after reaching a good old age. He left a family, who have preserved and transmitted his virtues and his Methodism.

Philip Mathews had already travelled one year, and was now with John Crawford on the Savannah Circuit. He travelled but a few years longer. After having been stationed in Georgetown, S. C., he withdrew from the Methodist Episcopal, and joined the more recently organized Protestant Episcopal Church. Mr. Asbury mentions in his journal that a friend in Scriven County showed him a letter from Mr. Mathews—evidently Philip Mathews—in which he said Mr. Wesley was convinced of Asbury's iniquity. This iniquity was probably a failure to recognize the merits of Hammett and Mathews. Mathews settled in Georgetown, S. C., and Travis makes this mention of him: "An Episcopal clergyman, Philip Mathews, once a Methodist preacher, attended one of my prayer-meetings. We had a gracious time. Several lay prostrate on the floor, speechless and apparently lifeless. The parson went about, feeling first the pulse of one and then of another; finally he came to me and said, 'Mr. Travis, I want you to pray for me.' 'Well,' I said, 'kneel down here, and I will pray for you.' 'Oh,' said he, 'I want you to do it privately.' We know nothing more of his history. The Savannah Circuit probably included the counties of Scriven, Effingham, Chatham, Bryan, Bullock, and Liberty.

Hope Hull was appointed to Savannah Town. Of his stay there we have given a full account in our chapter on Methodism in the cities. This was a sad year and the beginning of sadder ones. There was decline everywhere. The zealous young preachers were neither

old enough, nor strong enough, for the burden. The religious reaction had begun, and it continued for nearly ten years. Hull had been unwisely taken from the field in which he was reaping so grand a harvest, and sent where there was no hope of accomplishing anything. No wonder he writes to John Andrews: "My soul has been among lions." Then, too, the storm of controversy was raging. The Baptists and Presbyterians were Calvinists, and they had strong men to defend their views. The Methodists were Arminians; and Pelagian and Unitarian are not now names more odious to Evangelical Christians, than Arminian was in the last century. There was, on the side of the Calvinists, Marshall, Bottsford, Mercer, Father Cummings, and others who were strong men, and the Methodist preachers were young and perhaps not fully equipped for the battle. Asbury found the controversy raging and deprecated it. He thought we had better work to do. He came on his annual visit in the spring of this year. He rode through the Savannah swamp to a Brother H.'s probably in Scriven County, and after preaching to a congregation of four hundred, went thence to Old Church, and thence to Waynesboro. He met here an intelligent and hospitable Jew, named Henry, who took him home with him, and with whom he read Hebrew till a late hour. While here he heard heavy tidings, probably of Beverly Allen's fall in South Carolina, which depressed him much; but he left all with the Lord, and joining Bishop Coke, they went together to the seat of the conference. It was at Scott's. Scott's was a new meeting-house in Wilkes County, not very far from Merriwether's and Grant's, in the same section.

This was the first visit of Bishop Coke to Georgia. He was a Welshman by birth, well-born, well-bred, and well-educated; for a while he was a skeptic, then he was an unconverted curate convinced of the truth of Christianity, but by no means a Christian; then he was a warm-hearted Gospel preacher, and because he was so, he lost his curacy. He attached himself to Mr. Wesley, who valued him highly, and as we have seen, Mr. Wesley sent him to America. He was very decided, and almost rash in his character—one who did not understand America, or the Americans—one whose restless spirit forbade his being confined in any single field. He loved America, but he did not suit it, and the American preachers soon found that his absence from America was a greater blessing than his presence, and he spent his last active year in a work which he did suit, the great mission work of the Wesleyan Church. Few men have spared themselves less, and few men have ever lived whose souls were nobler than that of Thomas Coke.

We found, says Asbury at conference, that the peace with the Indians, and the prosperous trade with them which followed the new settlements in Greene, and Hancock, and Clark, the buying of slaves, had so engrossed the mind of the people that the preachers had not had the success they hoped for. Despite an increase of the Savannah River Circuit, there was a decrease of near 200 members in the State. Richard Ivy took the district again, and John Andrew and Hardy Herbert the Washington Circuit. Hope Hull has Burke once more. Among the new laborers introduced into the field was Hardy Herbert. He was quite a young man from North Carolina, one who has

been pious from his childhood. He travelled one year with the saintly Isaac Smith, and another with Thomas Humphries, and now Bishop Asbury brought him to Georgia and placed him with Andrew on the Washington Circuit. Hull writes to Andrew: "Take care of dear brother Herbert, for my sake, for Christ's sake, and for his own sake." He seems to have been exceedingly lovable and highly gifted. The next year Bishop Asbury took him with him to Virginia, and stationed him in Winchester. His strength gave way, and he located, married, and died in Norfolk, Va., when he was but twenty-five years old

In the spring of 1792, Asbury came once more, entering Georgia from Barnwell District into Scriven County, and thence through Burke County northward. He passed through Waynesboro, and attempted to preach. He left the village in no good humor with it, saying: "Let preachers or people catch me here till things are mended and bettered." The next day, Sunday, he spent in prayer, burdened with the weight of the Church. The preachers were leaving the field. He rode on up the country to White Oak, in Columbia County. The weather was cold, the houses were open, and from seven o'clock in the morning until seven o'clock in the evening he was forced to ride before he could break his fast. The home in which he was housed was not comfortable, nor were the people religious. He simply says, "I have had my trials this evening." The snow fell the next day, but he rode on to Washington, where conference met. Bishop Asbury in his journal states that the conference met in Washington. There was no church in Washington for nearly forty years after this, of which we can find any men-

tion, and the conference must have been held in the neighborhood, at Coke's Chapel, as the next year the Bishop preached for the first time in Washington. There was, he says, great sifting, and one member of the body was suspended.* The already depleted ranks lost two of its best laborers, for Hope Hull went with the Bishop as his travelling companion, and Hardy Herbert went to take an appointment in Virginia. Ivy is for the fourth and last year on the district. Jonathan Jackson came to Georgia and took the place of John Andrew, while Andrew located, to return to the work no more. Jackson was from North Carolina. He was, says Mood, a very son of thunder, dealing out the terrors of the Law until the wicked would almost flee from the house. He remained in Georgia only one year, then returned to South Carolina, and thence to Virginia, where he travelled a district reaching far beyond the Alleghanies. He came again to South Carolina, where he was honorably located. Travis, who knew him well, says that while his preaching talents were not brilliant, his sermons were always calculated to do good. He was a man of great holiness, and when the Lord came he found his lamp trimmed and burning.†

George Clark took his first appointment this year. He travelled three circuits in Georgia and then located. He was the first preacher on the banks of the St. Mary's. After his location he lived in Union District, South Carolina. He was a man of considerable wealth, but one of great plainness of dress and manner. His goodness was unquestioned, and he did much for the Church. He

* See Journal. † Methodism in Charleston.

lived to an advanced age. Two new circuits were formed, the Elbert and the Oconee. The Oconee was served by John Clark. "This," says James Jenkins, who travelled it the next year, "was a two weeks' circuit, extending from the Sweet Water iron-works, in Warren County, to the banks of the Oconee, then the frontier." The lower part of Greene, all of Hancock, and a part of Washington and Warren, must have been included in it. The next year there was one meeting-house, mentioned by Jenkins, Jackson's Meeting-House, but this year the work was just laid out. Hancock County had not, as yet, been separated from Greene and Washington, and Clark's work was in these counties. The country was a fertile one, but the fact that the Indians were just across the river made it a perilous one to travel in. There was peace then, but no man knew how long it would continue. The Elbert Circuit was separated from that of Wilkes, and contained 186 members. This county had been laid out from Wilkes two years before, and it was one of the most thickly populated in the State. This then was the state of the work up to the Conference of 1773, when Georgia was connected with South Carolina in one conference. The conference met in Washington again, Bishop Asbury having crossed the river at Augusta, and riding directly to Haynes, and thence to Washington. The brethren decided to unite the two conferences, and after a session of great love, they ended the sitting. He returned to South Carolina, by turning his course from Haynes, by Buckhead in Burke, on to Savannah. He visited Ebenezer and the Orphan House of Whitefield, and preached in Savannah. This city then had about 500 houses of all sorts, and he supposed about 2,000 inhabit-

ants. There was a Lutheran church in it and a Presbyterian. The Goshen Church, in Effingham, was offered to Asbury by Mr. Bergman, the pastor at Ebenezer, on condition that he would have the pulpit supplied once in two or three weeks, on Sunday. This session of the Georgia Conference was the last held for nearly forty years.

James Jenkins came this year to the Oconee Circuit. He was in the second year of his ministry and was now twenty-eight years old. He lived for many years after this, and continued in the local and travelling ministry all the days of his life. He was a stern man, who believed the world needed more rebuke than comfort; one who was possessed of great fearlessness and a most unbending will, and who allowed nothing to cause him to swerve from what he believed was the true path, and who demanded the same steadiness of others. Subject to great depression, assailed by fierce temptation, neither his words nor his manner indicated that he basked in sunlight. He was the bold denouncer of sin, and most earnestly proclaimed what he believed to be the penalties of a life of sin. His history properly belongs to South Carolina, and a full sketch of him will be a graphic chapter in that history. We can, however, take the liberty to tell again the story so touchingly told by Bishop Capers, in his autobiography, of his first encounter with him. He was at Jenkins's house his first year, in 1809.

"Well, have they sent *you* to us for our preacher?"

"Yes, sir."

"What, you! and the egg-shell not dropped off of you yet? Lord have mercy upon us! and who have they sent in charge?"

"No one but myself, sir."

"What, you! by yourself? You in charge of the circuit? Why, what is to become of the circuit?—the Bishop had just as well sent nobody. What can you do in charge of the circuit?"

"Very poorly, I fear, sir; but the Bishop thought you would advise me."

"So, so. I suppose I am to take charge of the circuit for you, and you are to do what I tell you."

"I would be very glad, sir, if you would."

"Did ever! What! I, a local preacher, take charge of the circuit? And is it that you have come here for? How can I take charge of it? no! no! But I can see that you do it; such a charge as it will be for these days—the Discipline goes for nothing."

Of course the young timid preacher cowered under these merciless blows of the well-meaning but erring old man. The next time he came he received another flagellation; but that night he heard the dear old wife remonstrating with her husband for his severity. "Why, Betsy, child," he said, "don't you know I love Billy as well as you do, and I talk to him so because I love him?" Billy, as he called him, was no longer afraid, and the next morning disarmed the old preacher by telling him what he had heard the night before, and changed the frown into a laugh. But this was years after; he was now a young man and was now alone on the Oconee Circuit; it probably included Hancock, a part of Greene and Washington, and was travelled in two weeks.

With this year's work well done, Richard Ivy leaves Georgia never more to return to it. In two years he is in his grave. He did noble work for the young State.

He was the Great Heart of his day, and he braved all the perils of this frontier, and bore all the privations his office called for. His district extended from the Savannah to the Oconee, from the St. Mary's to the mountains. When he began his work there was not a single church building in his district. He had seen the membership of the societies quintupled. He had extended his line—a skirmish line, it was true—from below Savannah to the borders of the Indian nation. He had only young men, almost without education, to rely upon to aid him. He had no mission funds, no reserve of ministerial force to bring up; never had man a more difficult task, not often has man done the work better.

Reuben Ellis was his successor on the district. He had, besides, five appointments in South Carolina. His district extended from Charleston in South Carolina, to Greene County in Georgia—from the Saluda to the Altamaha. Reuben Ellis was one of the first and one of the most faithful of the early preachers. Save the record that the minutes present of his fields of labor, and the short memoir they gave of him, we know very little of one whose life must have been full of stirring incidents. He was born in North Carolina, and began to travel during the Revolution in 1779. He preached in Pennsylvania, Maryland, Virginia, and North Carolina. When presiding elders were first appointed in 1785, he was one—first in North Carolina, in the east and west of this State, among pine forests, swamps and mountains; then on a district extending from Salisbury to Columbia, S. C., with only four circuits in it. He mapped out the work in the frontier country of upper South Carolina, and after four years of hard work there he was sent to Georgia. He travelled this

laborious district, including nearly all of two States, but one year, and then returned to the scene of his early labors in Virginia and Maryland. In Baltimore, in 1796, he died. His old comrade in arms, his brother beloved, Richard Ivy, went home a few months before him. They joined the conference together, travelled the same circuits and the same districts, were alike holy and laborious, and entered into their reward near the same time. In personal appearance they were unlike. Ellis was very large in body, but feeble in constitution. The Bishop, who had been his bosom friend for twenty years, said of him: "It is a doubt whether there be one left in the connection higher, if equal to him in standing, piety, and usefulness." He began his work in Georgia under many difficulties. The Bishop was unable to supply the field with laborers as it should have been supplied. He could only send such men as he had—James Tolleson was one of the best of them. He came from South Carolina to the Washington Circuit. He remained in Georgia for but one year. He was a man of fine promise, who filled several of the most important stations with "dignity and diligence." He died in great peace in Portsmouth, Va.

From this time, for nearly forty years, there is no separate meeting of the Georgia Conference, and this affords a proper point from which to survey the first year of the Church in Georgia.

The Methodist preachers have now* occupied this territory for nine years. They have met everywhere obstacles of serious kind, but they have had a wonderful success. We have alluded to the odium attached

* Minutes.

to them for being Arminians, and the distrust of their patriotism, and the needless difficulties Dr. Coke's great imprudence in denouncing slavery, before he had been three months in America, had caused. Then there was their mode of doing things—their revival services, their class meetings, their love feasts with closed doors, and their stern rebukes of all sin. The membership, when they began to work in 1786, was next to nothing, and, despite all the difficulties in the way, Methodist societies now dot the State from the very door of the Creeks and Cherokees to the cities on the sea-coast, from Florida to the Blue Ridge. The work has been outlined, the important points seized, and though the force is small, yet it will hold its own against all comers. There were some things, however, decidedly in the favor of the preachers. The people were starving for the Word; they were literally without God in the world. The very peculiarities of the preachers brought out congregations to hear them. They wore strait-breasted coats, broad-brimmed hats; they looked as no other men, and preached like no others; they often stamped and screamed, wept, threatened, exhorted, and invited. All felt that they were deeply in earnest. The power of the Spirit attended their labors, and many who came to scoff remained to pray.

Yet how heroic was the endurance demanded! There was probably not a bridge in Georgia; there was not a turnpike; in many whole counties there was not a pane of glass; in some not a saw-mill nor a framed building. Pole-cabins, with bebaubed cracks, a dirt floor, and a stick-and-dirt chimney, where one room furnished living room and sleeping room, were the houses of the people. As we have seen, the circuit

preacher found no churches ready for him, oftentimes no preaching places selected, not a single member of the Society. He came into a section, he sought out the kind-hearted settler, and left an appointment for that day two weeks at his cabin, and on that day he came. A cabin full of the neighbors was there. The men were dressed in hunting-shirts, and either barefooted or with Indian moccasins on; the women in the plainest garb of country-made stuff—nearly all of them simple-hearted and ignorant. The preacher preached, souls were convicted, and after a fearful struggling there was a thorough conversion. The preacher finished his sermon, and on a puncheon the plain food, simply "lye hominy" and bear or deer meat, was set. After dinner he must ride on, for there was another appointment miles beyond. A creek was in the way—he swam it; he had no road, but a blazed pathway through the woods led him to the settlement. He received no money, for the people had none. His clothing was of plainest material, often patched, often ragged. Bishop George says Dunwody said, "if our poverty was our purity, some of us ought to be purified ere long." I noticed, said the preacher, a large slit in the Bishop's own coat, and this was thirty years after this time. It was not often he received even his small allowance. Henry Smith, of Maryland, came to conference in these days with four dollars as his total yearly receipts. Some of the preachers had a small patrimony, which they spent in the work. When a man married, he located; when he died, they sold his horse and books, and paid his burial expenses; and when he wore out, he wandered from neighborhood to neighborhood, cherished kindly by his brethren who were able to shelter him.

The Georgia people were nearly all poor at this period—the Methodists the poorest of the Georgians; and while in Wilkes and in some of the eastern counties there were some families of wealth and influence who adhered to the Methodists, the general state of the country and the Church was in 1793 such as we have tried to picture it.

CHAPTER IV.

Conference of 1795—Philip Bruce—Decline in the Church, and its Cause—Samuel Cowles—First General Conference—Enoch George—Conference of 1798—Benjamin Blanton—Jesse Lee in Georgia—George Dougherty—Charles Tait—Ralph Banks—Alexander McCaine—Conference 1799—Stith Mead—John Garvin—Conference 1800—Britton Capel—Nicolas Snethen—Conference 1801 and 1802—J. H. Mellard—Great Revival—Camp-Meetings—Conference 1803—Lorenzo Dow—Lewis Myers—Large Increase—Conference 1804.

The United Conferences made one, and known thereafter as the South Carolina Conference, met in the forks of Broad River, Abbeville District, South Carolina, January 1, 1794.

The conference was much straitened for room, having only one chamber twelve feet square to confer in, sleep in, and for the accommodation of the sick; for one of the brethren (P. B.), probably Philip Bruce, was quite unwell, and so was Asbury. They, however, completed their business, and ordained four elders and six deacons.*

This year the entire State of South Carolina, and all of the State of Georgia then settled, was included in one district, which was placed in charge of Philip Bruce. The circuits were diminished in numbers, and there were only three, with six preachers. Hull took an appointment at this conference for the last time, as at the next he located, to return to the itinerancy no more. Philip

* Asbury's Journal.

Bruce, the new presiding elder, was one of the princes of early Methodism. He was a Virginian, and a direct descendant of those Huguenots who, exiled from France because of religion, came to Virginia. He entered the conference with Thomas Humphries and John Major, in 1783. He had now travelled twelve years, and from the date of his eldership had been on districts.

His districts were large and important, sweeping from the Atlantic seaboard to the Ohio. Wherever the post of difficulty and danger was, he was found. Carolina and Georgia needed him, and he came to give his services to these important but feebly manned conferences. He was a man of fine personal appearance, with the striking features of a French Huguenot. His expression was calm, dignified, and determined; his manner most elegant and graceful.* He had an intellect of decidedly high order, and a heart thoroughly consecrated to the work of the church.† He was a man of such spirit and judgment that Asbury leaned on him as a second self. He was the corps commander on whom that general most relied. He never located, for he never married. He travelled for thirty-seven consecutive years, then was superannuated, and spent his last days in Tennessee, though still holding his connection with the Virginia Conference. At length, full of years and honors, he died.

Could Bruce have given Georgia, as Ivy had, his entire time, a great work must have been done, despite the times; but, with two great States to travel over, he could do but little towards meeting the demands of any single

* Sprague and Bennett. † Bennett.

section. He remained only one year on the district, and then returned to Virginia. It is not possible, however desirable it may be, to give a full account of all the laborers in Georgia at this period. The old men who might have told us of them are gone. There were neither church newspapers nor magazines in those days, and locating, as most of the preachers did, long before their death, they drop from the minutes. Of Douthet, Russell, Posey, Clark, and King, the Georgia preachers, we know scarcely anything; of some of them only the name. The next year there was not one of them this side of the Savannah.

The year 1794 was a dark year for all the churches in Georgia, and especially for Methodism. Laborers were imperatively demanded; but what had the Church to promise to men for a life of such toil and sacrifice as she required? All things seemed adverse to religion, the country was being opened up rapidly, emigrants were pouring into the new lands along the banks of the Oconee, and with the usual results of unsettled society. Political strife was high, the leading men of the State were duellists and infidels, and the whole State was in a blaze of angry fury, because of the recently perpetrated Yazoo fraud. A legislature, openly bribed, had sold to a private company, for $500,000, all that grand domain west of the Chattahoochee, and which includes now the States of Alabama and Mississippi. To hunt down the faithless legislators, to threaten and denounce them, engaged the people, rather than going to week-day preaching or attending class-meeting. There was nothing remarkable then in the decreasing numbers in society. The conference met in Charleston, January 1, 1795. The scarcity of laborers rendered

it impossible to supply all the work, and one man could no longer devote himself to the presidency of the district; so Josias Randall was placed on the Burke Circuit, and in charge of the district. The Savannah, Oconee, and Elbert Circuits were given up, and merged into the Washington, Burke, and Richmond. The Washington Circuit had declined in membership from 900 to 300, and there were now reported in the societies of the State only 1,028 members, the membership five years before having been double that number. The State was increasing rapidly in wealth and population, but the church could no longer furnish the class of travelling preachers demand. Hope Hull had located, and opened a high school at Succoth Academy, three miles from Washington. John Andrew was also teaching in Wilkes. The newly settled sections of the country always demand the highest order of men; but, alas! whence were they now to come? The Georgia District took the same shape it had when Richard Ivy first came in 1788. The preachers in charge were Randle, Moore, Guerry, Wilson, Taukersly. Of these three had just entered the conference, and of them only Josias Randle was to remain in Georgia for any length of time. How many separate societies there were then in Georgia we cannot tell. From the records of the Baptist Church we learn that there were twenty-six churches,* and perhaps half the number of preachers. There was certainly not less than 100 congregations to which the Methodists preached.

It is evident, from a survey of this period, that the great revival from 1786 to 1791 had lost its power,

* Campbell's Baptists.

and there was a general religious declension, which continued till near the beginning of the new century. The conference met in Charleston again January 1, 1796. Bishop Asbury was present, and there were about twenty members of the body. The session was a peaceful one, and the tide of religious interest rose high. The Bishop at this conference received the tidings of the burning of Cokesbury College. It had been an ill-advised enterprise; but the determined Dr. Coke, against Asbury's calmer and better judgment, entered upon it, and then returned to England, leaving his already burdened colleague to carry the additional and very heavy weight. It was now burned, and Asbury gave himself to work more pleasing and successful than building a college.*

Jonathan Jackson and Josias Randle were appointed to the Burke Circuit, and Jackson was to have charge of the district, but the design was for each of them to visit the older sections of the State, and endeavor to establish Methodism there.

Samuel Cowles, another Virginian, who was to do much work for the Church in Georgia, came this year to the State. He had been a dragoon with Washington's Light Horse. In the battle of Cowpens he swept down with upraised sabre upon a British trooper, whom he disarmed, and was about to cut him down. The trooper gave him the Masonic signal of distress, and he spared his life. Years after, he met his old foe in Thomas Darley, a brother-in-arms, in the South Carolina Conference.

As Asbury was making a journey through Virginia,

* Asbury's Journal.

he spent a night at his mother's, and with them left a good book. Through its influence the family was converted, and Samuel became a preacher. He travelled for some years, then located and settled in the new county of Warren. Here he labored as a local preacher, and as there was Cowles' Iron Works in the county, he probably became an iron-maker. He removed to Monroe County in its early settlement, and died a good man, at a good age.

Asbury crossed the river not far from Augusta, and rode through the city, whose streets, he mentions, had been ploughed into deep gullies for two miles by the angry waters of the Savannah. On this visit, for the first time Asbury preached in the city in the old St. Paul's Church, which was, at that period, free to all. His congregation consisted of 400 hearers.* He rode on through Columbia County, and after preaching at White Oak, was forced to ride fifteen miles after sermon before he could get his dinner. He swam Little River in Wilkes, and on Friday was at Combs' Meeting-House, and that evening at Gartrell's. The next day he rode to the school at Coke's Chapel, three miles from Washington. Here Hope Hull had his academy. He then preached at Pope's Chapel, and crossed the river into South Carolina at Petersburg. There was but little change, and no improvement in the condition of things this year.

The General Conference met every four years. It was composed of all the travelling elders of the Church. The main body of its members were therefore always from those conferences nearest to the place

* Journal.

of meeting, which had been and was Baltimore. It met this year in that city, and we have the first printed record of its doings.

At this conference the form of a deed of settlement for church property, based upon the one so sternly required by Mr. Wesley in England, which aimed to place the property where neither the ambition of preachers nor the whims of congregations could affect it, was decided upon. Rules were adopted for the graduation of deacons to elder's orders. Provision was made for the publication of a magazine like the *Arminian Magazine* in England. Specific rules were adopted, evidently at the instance of Dr. Coke, for the regulation of the students in our seminaries. These rules were Spartan enough in their sternness, and entirely impracticable. The plan for a chartered fund was adopted; slavery came in for its share of fruitless legislation. The preachers were instructed to proceed against all who retailed spirituous liquors, as in the case of other immoralities. The allowances for the preachers were fixed at sixty-four dollars for a man, and the same for his wife, with nothing for family expenses.

During the year a decline of forty members was reported in the Georgia Conference. It will be remembered that church discipline was summary and certain in those days. Three times absence from class, a ribbon, a ruffle, or a ring, and the preacher erased the name from the class-book. To be turned out of society was a constant dread of the conscientious member, and a neglect to enforce discipline the most serious charge against a preacher. The Montanists of the early church were scarcely more rigid in discipline than the

early Methodists, therefore these figures do not indicate no success in winning souls.

The Conference of 1797 met in Charleston, and this time Coke was with Asbury. There were cheering reports, says Asbury's Journal, from Georgia, but there are certainly none in the printed minutes.

The appointments this year were the best which had been made for several years.

Enoch George, afterwards Bishop, took the district, and James Jenkins was preacher in charge of the Washington Church. Hope Hull was placed as a supply on the Augusta station, though it does not appear that he went there ; if he did, it is certain he organized no church. Randall, with two young assistants, was in lower Georgia. Enoch George was a Virginian, and when he came to Georgia was about thirty years of age. He had been converted under the flaming ministry of John Easten, and entered the ministry soon afterward. After travelling a very hard circuit in North Carolina as a supply, he entered the conference regularly. He came at once to South Carolina, and after a few years on circuits was made presiding elder. This year he was on the Georgia District. There were only three circuits in his district, but they covered almost the whole State. Six preachers had all the work to do. The Church had not prospered since Richard Ivy left the State and Hope Hull located. No presiding elder had been able to give it all his time, at a day when it needed it most. George came in good time. He was the man for the occasion.

He was rather gross-looking. His hair was thick, bushy, and long. He was very careless in his dress, and was not prepossessing in his appearance ; his voice

was rich and sweet, his enunciation clear and distinct. In prayer he had wonderful power. In preaching he wept, and all about him wept. His piety was deep and beautiful,* his consecration to the work entire, and his success in winning souls was great. He gave himself to his work in Georgia with great zeal, and with his coming the ebbing tide was stayed. It did not until a few years after rise to a flood, but it ceased to ebb. James Jenkins was now on the Washington Circuit, and we get the first clear view of its boundaries. It included the at present counties of Greene, Taliaferro, Wilkes, Lincoln, Elbert, Hart, Franklin, Madison, and Oglethorpe. There were now a number of church buildings erected. Among them was Burke's Meeting-house and Liberty Chapel, in Greene. At Liberty Chapel, Jenkins exhorted after George, and a man in uniform came forward, and falling at his feet, begged him to pray for him; others came likewise, and this, says Jenkins, was, as far as he knew, the beginning of the custom of public profession of penitence, or, in Methodist parlance, going to the altar. The meeting, he says, was such a noisy one that he wondered the horses did not take fright.†

The Conference of 1798 met in Charleston, but for the first time Asbury was absent. He was sick in Virginia. The disease of his lungs, which finally caused his death, had so alarmingly threatened him then, that his physicians forbade his travelling. The responsibility of the appointments rested with Dr. Coke; but he was assisted by Jesse Lee, who had been requested by Asbury to go to Charleston. Dr. Coke, on his journey

* Dr. Luckey in Sprague. † Jenkins' Life, 83.

from England, had been captured by a French privateer, and after being stripped of all his other goods, with his books and papers, had been landed on the Virginia coast, and had reached the Virginia Conference. He now came south with Jesse Lee. The conference concluded its session without having accomplished anything of special note.

Enoch George, strong as he was, broke down in the work, and did not return to the Georgia District, but was succeeded by Benj. Blanton. He was a Virginian, who had been ten years in the work. He began his itinerancy in the mountains of Virginia, and ended it in Georgia. After travelling the district this year he located and settled in Oglethorpe County, where he lived a useful local preacher for many years. He married this year a Miss Huet, * and, as was universally the custom, ceased to itinerate. He was a pure, good man, who always took the greatest interest in the Church, and did much for it. When an old man, in love-feast one day, he said "that he thought, when he had been forty years in the wilderness, he would have been called to cross Jordan; but he had been now over forty years in it, and he was still browsing on the banks of the river." He re-entered the conference in his old age, and was at once superannuated. His family, in 1845, had gone to the camp-meeting, and he was to follow, but that evening, being quite unwell, he remained with his wife and some of his children at home. That night he sat up in bed and prayed aloud for the last time with unusual power, and the next day sank calmly to sleep on the bosom of his Lord. He was thrice married, and his

* Jenkins.

children and grandchildren are at this time among the most useful members of the church to which he gave his early life.

After the adjournment of the conference, Lee visited Georgia, going as far west as the Oconee, in Greene County, and returning in February. He crossed the Savannah at Bardsdale Ferry. He says he was greatly comforted with his visits to Georgia, where he spent twenty-seven days, and preached twenty-one sermons. The country was much better than he expected to find it, and the parts in which he travelled were chiefly settled by Virginians. They lived well, but appeared to him to be ungovernable in church and state. It was a good country for corn, tobacco, and cotton, and also for oats, wheat, and potatoes. In the pine woods there were a great many salamanders, which perhaps were not found in any other State in the Union. He expected that there would be a great revival of religion in Georgia soon.* In this hope he was not disappointed, as we shall see.

George Dougherty was appointed this year to the Oconee Circuit, which was again called into existence. The Cherokees and Creeks were on the western bank of the river still, but the fields of the white settlers were on its eastern borders. The circuit was a large one and a hard one, and courage was demanded from the man who was to do the work, and there never was a braver heart in a frail body than that which beat in the bosom of the inexperienced boy who was sent to these wilds. He had only one eye, was pitted with small-pox, and was most careless about his dress. He had no

* Thrift's Life of Lee.

outward marks of greatness, but we doubt whether the American pulpit ever had in it a truer genius or a more regal soul than George Dougherty. This was his second year, and the only one spent in Georgia. He then returned to South Carolina, where he toiled faithfully until the burning soul consumed his frail frame, and, in what should have been the vigor of his life, he died.* He was, we have said, a genius, and his attainments were remarkable. "He used," said old Dr. Pierce, "to visit my father's house, and when on his district my first year I read to him from the English Bible, while he compared the version with the original Hebrew." There was much infidelity in those days, and Dougherty gave careful study to the science of apologetics. His attainments here amazed those scholarly men who heard him. His sermons were rich in original thoughts, full of pathos and power. His denunciations of sin were fearless and stirring. The mob in Charleston, angered by his faithfulness, once nearly caused his death by pumping water upon him from the town pump, and he was only rescued by the courage of a good woman, who, rushing to the pump, stuffed her apron in the spout.† Bishop Andrew was rarely more enthused than when telling of the traditions of his pulpit power, and Dr. Lovick Pierce, who knew him well, so carried away as when telling the story of his eloquence, learning, and piety. When the history of Methodism in South Carolina is written it may be that he will be placed on his true pedestal. To the present generation he would be almost unknown, save for the faithful labors of a Presbyterian, the good Dr. Sprague, who

* Sprague. † Mood.

from Bishop Andrew and Dr. Pierce, gathered the remaining fragments of fact from which to erect his monument. The last conference he attended was in the bounds of the only circuit he had travelled in Georgia.

Bishop Asbury's health having improved, he came to Georgia in November. He crossed the Savannah above Augusta, and stopped with Wm. Tait, and preached at Tait's Chapel. Wm. Tait was probably the father of Judge Charles Tait, the great friend of W. H. Crawford, and afterward senator in Congress. The son was himself the friend of Asbury, and in after years Asbury was entertained at his own home. He went from thence to Ralph Banks. Ralph Banks was his host often after this. He was a remarkable man and brought up a remarkable family. On one of Asbury's visits to Elbert he mentioned that he stopped with Ralph Banks, whose handsome and healthy wife, thirty-six years old, had twelve children. From this family sprang some of the leading Methodist families in Georgia, and of eight sons, every one of them arrived at distinction, and several of them acquired great wealth, and all of them preserved their Methodist connections. Their descendants are to-day a numerous and influential people in the State, and nearly all of them leading Methodists. From that home he went to Franklin County to the home of Henry Parks, and then turning his course southward he came to Charles Wakefield's, in Oglethorpe, and sent Jesse Lee to visit the banks of the Ogeechee, while he remained behind to nurse Benj. Blanton, who was sick. The next day he rode to Burrell Pope's, riding from one plantation to another on Blanton's stiff-jointed horse, which he said he would not ride except to save souls or

the health of a brother.* Jesse Lee having accomplished his work, returned to Asbury, and they went to Henry Pope's. They now turned their course westward, and in December, 1799, he preached in Greensboro. Here there was a Presbyterian church, the first mention we have of one in upper Georgia; it was established by Father Cummings, the first Presbyterian minister in this part of the State. The county of Greene had been a separate county for thirteen years, and it is probable that from the very first it had been included in the bounds of the Washington Circuit. Although we had no church in Greensboro, there were several in Greene County, such as they were: one at Burke's, one at Crutchfield's, and at Little Britain, which was "open at the top, bottom, and sides." † Hope Hull, Josias Randle, Samuel Cowles, and Wm. Patridge, met the good Bishop, and they had a family meeting at Mother Hill's. She was probably the mother of Whitman C. Hill, and lived in Oglethorpe County. They had quarterly meetings at Mark's, and rode twenty miles to Hope Hull's, near Washington. He preached at David Merriwether's, and took saddle for Augusta. All the trading of the country was then with Augusta, so that the roads were wretched. They, however, ploughed through the mud, and reached that city by the Sabbath.

Here Asbury says he heard a sermon in the morning and preached one in the afternoon. Asbury now recrossed the Savannah and entered into South Carolina, and went to Charleston, where the conference session was to be held. During all this journey Jesse Lee travelled with Bishop Asbury, and was his most efficient

* Asbury's Journal. † Ibid.

colaborer. No two men could have differed more in everything except the aim, grand and glorious, to which each of their lives was directed. Lee was large in body, and Asbury delicate. Lee was full of humor, and Asbury grave and thoughtful. Lee found a joy in the encounter with difficulties, and to Asbury the sweet quiet of home was the delight of life. Lee in the middle ages would have been Richard of the Lion Heart, Asbury St. Francis of Assise. Lee had ere this time made his power felt over the whole connection. From the Penobscot to the Oconee he had labored. Like some brave knight of the olden time, his massive form and the flashing battle-axe had been seen where the foes were the strongest and their ranks were the thickest. He had gone to New England alone and unfriended, and, against intolerance the fiercest and opposition the sternest, he had planted Methodism in all that land. He will appear in our history in an after-day more than once, but not as we would have desired to see him, as the episcopal colleague of Francis Asbury. Had this intrepid, energetic, earnest Virginian, in middle life, been chosen instead of the shrinking, retiring and aged Whatcoat, to the office of Bishop, the Church had been better served when she needed service most, and the overburdened Asbury relieved and assisted.

Samuel Cowles returned again to Georgia, and was on the Washington Circuit. He was accompanied by Alexander McCaine. McCaine was a young man of fine person and of fine gifts, and was destined to occupy a high place in the Church, for he was stationed in after-years in the leading cities of the East. After thirty years of active and efficient ministry among the Episcopal Methodists, he left his old associates and was one of

the founders of the Methodist Protestant Church. He occupied a prominent place in this body till his death, which occurred in 1856. He lived to see the church of his early love, for whose welfare the best energies of his young and mature life were put forth, sadly torn and divided; to see Snethen, Shinn and Jennings in bitter strife with their old colleagues; he lived to see all the smoke of battle pass away, and until almost all remembrance of the strife had ended, and to see some of his own children and grandchildren in the church which he had left; and to have the kindly care of the ministers in his last hours; and when he died, it was from the altars of the Methodist Episcopal Church the old hero was buried.

Nicolas Waters came from Maryland to take place on the Burke Circuit. He was the brother of Wm. Waters, the first native American who entered the travelling connection. He entered the ministry in 1776, located in 1779, re-entered the connection, and finally died in Charleston in 1804. He was at this time fifty years old, and had been really at work since 1772, though not regularly licensed till four years later. He was a consecrated man, distinguished for his moral courage, ardent zeal, and unwearying labors. His heavenly-mindedness and uniform simplicity of deportment greatly endeared him to his brethren.* His family removed to Georgia after his death, and one of his grandsons, Wm. Waters Oslin, is in the Georgia Conference at the present time.

The Church gained ground, though slowly. The membership was 1,318. For the first time Augusta ap-

* Mood and the Minutes.

pears in the minutes, and Methodism in Georgia reports one considerable town in her list of appointments. For fifteen years the preachers had been at work, but they had made up to this time no impression on the two important towns in the State. There were really only three of any size in Georgia—Savannah, Augusta, and Petersburg, in Elbert County. In none of these had the Methodists a church building, and in only one of them a society.

The Conference of 1799 met at Charleston. Bishop Asbury was able to come to it, and to preside. Josias Randle was forced to locate for a time. It was a deplorable necessity indeed that called for the location of such men as Richard Ivy, Reuben Ellis, Hope Hull, Benj. Blanton, and Josias Randle ; but excessive labor, exposure to all kinds of weather, and preaching every day, and hardships of every kind, were too much for the strong men even of that iron age, and they were driven from the work not only by their family needs, but often by failing health. At this conference Stith Mead, who was reported as being on the Burke Circuit with Wm. Avant, became regularly a member of the conference. In our chapter on Methodism in the cities we have given a full sketch of the father of Methodism in Augusta. Georgia had long needed such a man, if she had not deserved him, and he came not a moment too soon—the very man for the very time. Blanton took the district for the second and last time. Samuel Cowles was the only one of the old line who remained in Georgia. There was an entirely new detachment sent to the field. Stith Mead was sent as preacher on the Burke Circuit, and with him was Wm. Avant, with the evident design of leaving Mead in Augusta, in which

he was trying to build a church. Tobias Gibson was sent this year as missionary to the Natchez Country, John Garvin to the St. Mary's. While all Georgia west of the Oconee was in the possession of the Indians, there was a considerable body of white settlers on the banks of the Mississippi, in what was called the Natchez Country. Some of them had floated down the Ohio and Mississippi in flatboats, to those fertile lands in what is now Adams County, Miss. To them Bishop Asbury desired to send a preacher, and Tobias Gibson volunteered to go. He was a South Carolinian, and was, at this session of the conference, twenty-nine years old. He had entered upon the work as a travelling preacher when twenty-one, and had faithfully travelled hard circuits in North and South Carolina. There were then more hardships to be met with in travelling to the banks of the Mississippi than a voyage to China now entails. To reach his new field Gibson rode on horseback to the falls of the Cumberland at Nashville, thence took a canoe, and finally reached the settlements near Natchez. Here he labored for several years, the sole missionary to this, the most remote of the American settlements, and here, a few years afterwards, he died in great peace. Like one of the first missionaries—even Barnabas, he was a good man, full of faith and the Holy Ghost.*

From the same conference, Jesse Lee, with John Garvin, a young Englishman, who had just come from the African coast, where he had been laboring as a missionary, and who had been appointed to the settlements on the St. Mary's, went on a visit to this,

* Mood and Minutes.

the most remote southern point of the American settlements.

Florida was in the possession and under the government of the Spaniards. Along the banks of the St. Mary's and of the Saltilla, and in the pine country back from the coast, there were a number of settlers, and the town of St. Mary's was a place, even then, of some importance. The year before, George Clark had been a missionary to them, and had formed a small society in Camden and Glynn Counties. There was one church, and one only, as far as we have been able to discover, south of Savannah. This was the Medway Congregational Church in Liberty County. Lee left Savannah early in January, and rode Asbury's old gray—who, as the Bishop says—suffered for it, through the lower part of South Carolina, to Savannah, and thence to the St. Mary's. There was a most remarkable snow storm, at this time, snow falling to the *depth of two and a half feet.* He reached Savannah, and then rode through the wilds. The first night he was forced to lodge in a deserted log-cabin without doors, and with thirty or forty hogs for room-mates. He reached St. Mary's on the 18th, and preached in the Court House. He rode on, preaching every day, and found a rough people, many of whom had never heard a sermon. †

He left Garvin there and returned to Charleston. At the end of the year Garvin reported fourteen in the society. The Conference for 1800 met in Camden, S. C. It met at nine A.M., and adjourned at twelve, and had an afternoon session. These sessions were

* Asbury's Journal. † Dr. Lee, Life of Jesse Lee.

chiefly religious meetings. Each preacher told his experience, and each one had his character thoroughly examined. Every night there was a band meeting.

Isaac Smith then lived in Camden, and it was at his instance the session was held there. Two others and himself sustained the South Carolina Conference, but then it was composed of less than thirty members.* The conference did not hurry through its work, for it sat for five days. There were two clerks to keep the journals, and one for the minutes. The sixty-four dollars allowed for the yearly expenses of the preachers, was paid from a general fund collected on the charges. From the Bishop to the humblest preacher, the salary was the same, and this year it was all paid, save a trifle.

The conference lost one of its most efficient laborers in the location of Benjamin Blanton. It was his last conference as an effective preacher.

Stith Mead was now placed in charge of the Georgia District. A better appointment could not have been made, and from this time for nearly ten years the work in the State went on with steady prosperity.

Mead was an eminently useful preacher. He was not a highly gifted man, nor were his sermons, judged as intellectual productions, great; but he was deeply pious, untiring in labors, fervent, and pathetic; he sang well, and sang many revival songs of his own composing. In addition to this, he was an accomplished gentleman, of elegant manners, and of good cultivation for those times. He found ready admission to all circles, and as much the larger number of the people were from Virginia, of which State he was a native, his influence was decided.

* Asbury's Journal.

He had therefore great success in his work. Samuel Cowles now went to the important Oconee Circuit, and John Garvin to Augusta. Moses Black, who did good work in the West in after-time, was this year on the Burke Circuit, and Isaac Cook also received an appointment in Georgia.

Britton Capel was sent to the Washington Circuit with Buddy Wheeler. Capel was a Virginian, and had been two years in the work. He travelled for eleven years, and located in 1810. He was an active and useful preacher, and while he was an itinerant had the most important charges.* After his location he became dissatisfied with the Episcopal form of government, and, in common with Eppes Tucker and several others of the early preachers, he left the Methodist Episcopal Church for the Methodist Protestant, and in that communion he died. In May of this year the General Conference met in Baltimore and Richard Whatcoat was elected Bishop, defeating Jesse Lee by four votes after a tie-vote had been had. Lee, who had been really a bishop for some years, and who had so nearly been elected, was assured of misrepresentation having been made, and succeeded in fixing it upon the guilty party, and that fact accounted for his defeat.

Among those who had labored in Georgia who were present was Philip Bruce, James Tolleson, and Jesse Lee. The conference continued in session for two weeks. Asbury was sick and was much depressed in spirits. He was anxious to retire from the episcopal office, but the conference passed a vote of approval and requested him to continue in it. The rule requiring a

* Dr. L. Pierce.

preacher to give account of his presents was rescinded. Tolleson proposed a delegated general conference, which proposal was negatived.

Tolleson moved the allowance of the preachers be increased to eighty dollars per annum, which was carried. It was moved that the Bishop should have a committee to assist him in making the appointments, which was not assented to. Very important changes took place in the management of the publishing interests. The whole of the assets of the concern were $4,000; the indebtedness, $3,000. Ezekiel Cooper, however, was a business man of fine capacity, and he took charge of the book concern, with a salary of $250 per annum, clear of board and house rent.*

On the 29th of November, Asbury, with Bishop Whatcoat, reached Augusta. They found the indefatigable Mead had succeeded in securing all that was needful for building the church. Whatcoat preached at Mr. Fary's dwelling-house, and in the afternoon Asbury preached at St. Paul's Church. He says we had the honor of the priest's company. As there was quite a number of French refugee Catholics from Hayti, it is probable that the priest was a Roman Catholic. The next day Whatcoat and Asbury went to Squire Haynes, on Uchee Creek, thence to Scott's, and on to Grant's. On Sunday they were at Coke's Chapel, near Washington. Hope Hull was of course there, and exhorted after Asbury. From Washington they came southward into Warren County, and preached at Heath's. Crossed the Ogeechee at Thweat's Bridge, passed through Powelton, and came thence to Edmund Butler's, in

* General Conference Journal.

Hancock. There had been a meeting-house here long enough for the old one to give way to a new one, which was not yet completed.* This was in 1800. The first missionary to Hancock came in 1792, but it is probable that this church was in the old Richmond Circuit, and was founded before Hancock County was laid out, which was done in 1793. They then returned, and passing through Oglethorpe and Elbert, crossed the river at Martins' Ferry.

The great revival tide which swept over America came in blessing to Georgia this year. The Baptists participated largely in it, and during the next year, 1802, over 700 new members were reported in one association.† At this conference, January 1, 1802, there was reported 2,094 white and 400 colored.

On the 31st October, Asbury, Whatcoat, and Nicolas Snethen entered Augusta. The church was now so far completed that it could be occupied. The congregations were large, but there was no considerable awakening. Nicolas Snethen, who came with Asbury, was a Marylander, and was one of the most eloquent and cultivated men of the connection. He afterwards, in common with many others, went into the Methodist Protestant Church, and had much to do in giving shape to an organization more in accordance, as he thought, with his firmly held views of religious liberty.‡ The three travellers pursued their usual route, visiting Wilkes, and on to Petersburg. This was then a young town, in which there were eighty stores; now not a cottage remains. Snethen had been very popular at Augusta, and Asbury, at the request of the congrega-

*Asbury's Journal. † Campbell's Baptists. ‡ Sprague's Annals.

tion there, sent him back to spend some time in the city. The Bishop speaks of the sweet peace which filled his heart as he went from cabin to cabin, turning the cabin into a court.* At Henry Pope's they found good quarters. Here the Bishop wrote in his journal: "Why should a living man complain: But to be three months together, where you have only one room and fireplace and half a dozen folks about you, strangers perhaps, the family for certain. Hence, you must meditate here, preach, read, write, pray, sing, talk, drink, eat and sleep, or flee to the woods."

On Sunday, at Pope's, the congregation was not far from a thousand people. The Bishop preached; Hope Hull and Stith Mead exhorted. Then they rode to General John Stewart's, and by Liberty Chapel to Rehoboth, in Warren. There was a great meeting at Heath's. The love-feast began at nine and continued till three o'clock. Eight souls were converted that day. The Bishop preached in the woods, but was interrupted by the singing and shouting.† He now came to Sparta for the first time. Hancock County, of which Sparta is the county site, was laid out in 1773. Sparta was, therefore, a frontier village not ten years old when this visit was made.

Quite a number of Virginians from Dinwiddie County, several of them followers of Devereux Jarratt, an Episcopal minister and the early friend of the Methodists, were settled here. Among them was that good man, John Lucas, who was for so long a time the pillar of the Church in that section. Asbury preached in the village, probably at the Court House, as there was no

* Asbury's Journal. † Journal.

church there at this time. This is the first mention we have of Sparta. The first preaching done in the village was probably by the preachers on the Richmond Circuit, and the first time it was made regularly an appointment was probably when George Dougherty came to the Oconee Circuit in 1799; but before Sparta was settled there were several appointments in Hancock and some in Washington, in which county a part of the present Hancock was included. Asbury left Sparta and rode into Washington County and through Jefferson, preaching in Louisville, then the capital of the State, and by Coxe's Meeting-house in Burke, back to Augusta. This Coxe's Meeting-house was probably the present Mt. Zion, in the northern part of Burke County. He thus made an extensive tour; important results followed it.

In two weeks after they left Georgia, conference session began in Camden. This was on January 1, 1802. The tour they had just ended had prepared them for a judicious arrangement of the work. It was entirely reorganized. The circuits took the names of the rivers which flow through them, and we are at some trouble to locate their boundaries. The Broad River and Little River Circuits occupy the territory formerly included in the Washington Circuit. The Broad River, which runs through the lower part of Elbert, gave the name to the circuit which included the upper part of Wilkes, Oglethorpe, Madison, Franklin and Hart Circuits; the Little River, the lower part of Wilkes, Lincoln, Taliaferro, and Columbia; the Apalachee, a part of Oglethorpe, Greene, Clarke, and a part of Warren; the Ogeechee, the old Burke and Richmond Circuits; and the Oconee, Hancock, Washington, and a part of Warren. We have been thus particular, for no true idea of

the labors, successes, and failures of the preachers can be gathered without a study of the geography of the State in those times. Augusta continues a station. The conference, after a session of great peace, adjourned, having paid each preacher his stipend of $80 per year. Stith Mead was again on the Georgia District, and Isaac Cook was placed on Apalachee Circuit. Samuel Cowles was on the Oconee, John Campbell goes to St. Mary's, and J. H. Mellard to the Ogeechee. Josias Randle had now re-entered the work, and with Britton Capel was on Little River, and Milligan and Russell were on Broad River. The work was ably manned, and with the stirring, soul-fired Mead at their head, the preachers had a glorious future before them.

James H. Mellard, who was this year on the Ogeechee Circuit, was in the second year of his ministry. He was a little man, thin and pale, but very wiry and full of pluck and energy. He travelled the Union Circuit the year before this, and was now sent to the Ogeechee Circuit. After this he was sent to Georgetown, S. C. Finding the people would not go to church, he went to the market-house to preach. The mob brought down a drum, and tried to keep him from being heard; but he preached more earnestly. They threatened to drown him, but the intrepid little preacher kept on.* That year there was a great revival in Georgetown. He travelled till 1810, when he located. He removed from South Carolina, in the early settlement of Alabama, to that State, where he died.† He preserved a pure character to the end, and his zeal for the Church knew no abatement. As a travelling preacher, the only charge

* Mood. † Deems's Annals.

made against him was that he would not turn people out of the Church.

This was a year of great revival. Beginning in Kentucky in 1799, there was a work of grace, the most wonderful America had ever seen, which swept over the whole land. Camp-meetings grew out of it, and they advanced it. Cook, McGee, McKendree, in the West; Jesse Lee, Douglas, Ballew, in Virginia; Stith Mead, Hope Hull, Randle, Blanton, in Georgia; Tarpley, Dougherty, Myers, James Jenkins, in South Carolina—constituted a corps of evangelists such as are not often met with. It was not a swollen summer torrent which exhausted itself in an hour, but a steady stream of blessings for years. The church was vitalized in all its parts. It never increased more rapidly in numbers and in spiritual power. From 1800 to 1812 the revival fire blazed. There was constant effort to save souls, there was intense spiritual interest, and there were those strange phenomena which have always attended great religious excitements. Men and women fell senseless under the weight of their emotions. The excited soul deprived the mind of all control over the body, and there were jerking exercises, barking, dancing, and many other physical extravagances. The timid were alarmed at this. The more thoughtful deplored its wildness, while the more superstitious confounded these mere physical manifestations of excited feeling with religion itself. The Christian philosopher has neither to lay aside his common sense, his philosophy, nor his faith, to account for all this. It was neither directly of God or of the devil. These phenomena were the natural results of an intensity of feeling, rational enough in itsorig in, and legitimate in every

way, but which a clear, cool reason did not, and perhaps could not, properly direct. Man and woman alike, infidel and Christian alike, were subject to these nervous excitements; but only when a true penitence and a living faith was at the base were the effects of this intense excitement good and abiding. Dr. Pierce gives, in the *Advocate* of 1874, an account of these remarkable manifestations of feeling, such as had not been seen before in American Methodism, and such as were not seen afterwards. David Brainerd had somewhat the same experience among the Indians, Whitefield and Wesley among the colliers, and Whitefield and his Presbyterian friends in Cambuslang among the Scotch.

Mead was in his glory in a great revival, and he swept like a conqueror from one part of his large district to another. Out of this revival sprang the camp-meetings in Georgia; the first of which we have account in the State was in Oglethorpe County. There were neither tents to dwell in, nor a roof to shelter the worshipper. A grove and a spring were chosen, and a stand for the preachers was built. Logs were cut for seats, and the people in wagons and carts flocked to the meeting, sometimes going seventy-five miles to it. At the camp-meeting in Oglethorpe, Hope Hull and Benj. Blanton, besides the itinerants, were present. Among those converted at that meeting was Major Floyd, father of Judge Jno. J. Floyd and of Stewart Floyd, Esq., formerly of Madison.

The next year, 1803, there was a camp-meeting on Shoulderbone, not far from Sparta; at this meeting there were 176 tents, and Dow supposed there were 3,000 peo-

ple on the ground.* From 1802, for nearly forty years these meetings increased, until at last the Georgia Conference, about 1838, advised against their multiplication. The Old Liberty, Hastings, White Oak, Richmond, and Sparta camp-grounds have been the scenes of great battles and of great victories.

Lorenzo Dow, after having consented to take a circuit in New England, *was impressed* that he ought to come to Georgia, and as his lungs were weak and his head hard, he decided against the advice of his friends that he would come, and took passage for Savannah. He reached that city early in 1802. He found no Methodist church there, but a Mr. Cloud, one of the Hammettites, as the followers of Mr. Hammett were called, had a place to preach in, and about seventy hearers. He preached for him, and for Andrew Marshall, the old colored Baptist preacher. He then left Savannah and travelled to Augusta; of his stay the reader is referred to the account of Methodism in Augusta. One morning, *being impressed* that he ought to leave Augusta for Washington, where Hope Hull was, he set out before daylight. He had been converted under Hull's preaching, in New England, and regarded him with great affection. He found him at his corn crib, and saluted him with "How are you, father?" The father was not enraptured at seeing one whose strange impressions had led him to go on foot through England, Wales, and Ireland, and now to come to Georgia; but he treated him very kindly, and gave him some sound advice about discarding these impressions and sticking to his work. Dow heard him calmly, and soon after,

* Dow's Journal.

while Hull was sending an appointment for him to the village, he dashed away on foot and reached it first, scattered his tracts, and was ready to preach before the messenger came.* There was much about his aspect and manner to arouse attention even at this time, though he grew much more eccentric in after-life. Elisha Perryman, a Baptist preacher, heard him on one of his visits, and thus describes his appearance: "He wore an old half red overcoat, with an Indian belt around his waist. He did not wear a hat, but had his head tied up with a handkerchief. Coming into the house, he sat down by the fireplace for a few minutes, and then all of a sudden jumped up, and cried out: 'What will this babbler say? Those that have turned the world upside down are come hither also.'" This was his text, and his talk was much every way, for it appeared to me to run from Britain to Japan, and from the torrid to the frigid zone. † Yet this strange man was a man of no common intellect, and preached with real power. He was a great polemic. He had been brought up in New England, among the Calvinists, and as they were the only errorists, for so he regarded them, who had been much in his way, he never preached a sermon without attacking their views. He called them ALL part people. To relieve the church in Augusta from debt,‡ he published his chain, which is mainly directed against the Calvinists. It is a fine piece of homely reasoning, and evinces real power in argument.

His habits were wildly eccentric. During this visit he came to a house just in time to escape a heavy storm. In the night, he says, "I felt uneasy, and my heart felt

* Dow's Journal. † Life of Perryman. ‡ Journal.

turned upon the road." So he declared he must go, nor could any dissuasion keep him from doing so. Night as it was, raining as it had been, go he must, and go he did. His kind friend accompanied him till daybreak and then returned. He visited some of the appointments in Oglethorpe, and held a meeting at Pope's Chapel, Tigners, &c. He then returned to Augusta.*

On this tour Dow preached at Tigners, then in Oglethorpe, now in Clarke County. The founder of this church came out from Virginia early after the Revolution and came to the frontier. When settlers began to flock to the wilds his heart was stirred within him, and before a preacher had entered the settlement he held meetings and organized a society. From this society sprang Tigners Church, and from this good man has descended a large number of Methodists and several Methodist preachers.

Dow often visited Georgia after this, and went to the Natchez Country, on the Mississippi, as early as 1803. His appointments were given out from twelve months to two years ahead, and he always filled them. Adopting as a rule in the beginning of this history that we should not introduce any anecdote, however piquant, we were not assured was authentic, we do not feel at liberty to enliven our pages with many of those incidents of Dow which are handed from mouth to mouth. He went to Louisville and met Dr. Coke. The last time the Doctor had seen him was in Dublin, Ireland. He said to him: "Brother Dow, the warning you gave to the people of Dublin had like to have proved true." The Governor of the State gave Dow a testimonial. The

* Dow's Journal.

conference talked over his case, and it was decided to encourage him.* Afterwards his eccentricities brought him into disrepute with the brethren, and he travelled as a cosmopolite, preaching the doctrines of the Methodists and leaving those converted to choose their church connections for themselves. His visit to Georgia during this year 1802 had been of real service to the cause of Christ. At the Conference of 1803 the result of the year's work was reported. The number had largely increased, over 1,300 new members had been added during the year.

The conference met at Camden again the 6th of January, 1803. It remained in session only three days. Stith Mead was again Presiding Elder of the Georgia District, and the old corps of preachers were again appointed to the various charges. Among the preachers this year, for the first time in Georgia, is Lewis Myers. This was his fourth year in the ministry.

Lewis Myers was a full-blooded German by descent, and he never lost his German accent, though he was an American by birth, and wrote English like an Englishman. He was as decided and as conscientious as a German could be, and that is saying a great deal. He had decided to be a Christian, and he was one to the end, and he had determined to be an itinerant preacher, and so he was to the end. Strong himself, he had but little sympathy for the weak or vacillating. His remarkable common sense made him a leader on the conference floor, and with W. M. Kennedy he shared the full confidence of his brethren when judgment was demanded. He travelled all kinds of work, and always

* Dow's Journal.

did well what he did at all. He worked for twenty-eight years—one of the hardest workers the church has ever had in it. He travelled in South Carolina, North Carolina, and Georgia. He believed in Methodism, in the Methodism of his earliest love. He fought against everything opposed to it. Drunkenness, cock-fighting, duelling, were not less objects of attack than the theatre, the public show, the powdered head, or the frills and ruffles of the young ladies; and none ever escaped him. When he was presiding elder on the Oconee District, a Methodist preacher, whom he designates as B. C., went to a scientific show, as it was called, in Sparta, where there were puppets dancing. The delinquent had not begun his breakfast the next morning, and was at family prayers, when brother Myers came to bring him to account. The preacher, according to Myers' journal, evidenced the *awful* depravity of the human heart by defending his course.

Mr. Monroe, then President of the United States, on a visit to Charleston, went to the theatre. Lewis Myers addressed him a letter from the Methodist parsonage, calling his attention to the sad example he was giving to the people.* On the conference floor he was the censor. A young preacher, who had fallen captive to beauty and who had married, was sure to have Father Myers after him at conference. "A young brudder," he said in a speech, "comes to us and wishes to breach. We dell him we will dry him a year. He goes out and does bretty well; we dell him we will dry him again. Then he gomes to us and says, bredren, I must get married. We say, no, brudder, go breach; but he says, I

*Myers' Journal in *South Carolina Advocate.*

must get married, and marry he does; it is sight enough to make angels weep."

He had quite a spice of humor with all his sternness, and his odd speeches called out a smile from the most serious congregation.

He came once to a church in Greene County, and after Saturday's preaching requested the people to stay to class, but instead of holding a class he gave them a talk to this effect: "Bredren, I dinks some dings might be mended here. The clab-poards on the house are loose—you might nail them on and keep the rain out; the weder-boarding is ripped off—you might put dem back. The men bite tobacco and spit on the floor—a very bad habit, bredren; and altogedder things look shockling about here."* By this time the congregation were tittering, and Wm. H. C. Cone, then a young man, was so overcome by the old man's way that he had bent his head on the bench to conceal his merriment. "And you, young man, who has your head down on de bench, you will pray for us." The prayer, we may judge, was short. He was a rigid disciplinarian, and kept things up to the line wherever he went. Although he lived for many years after he went to Effingham in comparative retirement, the Church never had a firmer friend; and few who marked his close economy dreamed that the old Dutchman who worked so hard, traded so closely, and lived so economically, was saving for the Church; and it was only when his will was opened that it was seen that the widows, the orphans, and the friendless were the objects for whose welfare he was toiling so hard. Old Father Myers was indeed a peculiar man,

* From W. I. Parks.

but not many have lived who had a stronger head and a nobler heart. He was sent this year with Josias Randle on the Little River Circuit. Samuel Ansley was on the Oconee Circuit. He was a man of moderate gifts, but of deep piety, who, after travelling several years, located and then re-entered the work, and died a superannuated preacher in the Georgia Conference, after having preached for over fifty years.

There was again large increase in the membership. This year nearly 4,300 were reported in the society. From every quarter came up the same precious tidings. The Baptists and Presbyterians shared in these blessings. There were no other Christian bodies in this new State.

As the South Carolina Conference was to meet this year in Augusta, and as Asbury was to preside, he came early in December. He preached in Augusta, visited Thomas Haynes, Gartrell, and Thomas Grant; after preaching at White Oak, he rode home with Capt. Few, whose eldest son was serious. This then was the time of the first serious impressions of that gifted man, Col. Ignatius Few, who, after having been lost in the wilds of infidelity, came to Christ in 1827, nearly twenty-five years after the time the good Bishop rode home to talk with him and pray for him. He passed rapidly through Richmond, Columbia, Lincoln, Elbert, Wilkes, Warren, and Hancock Counties. Although Asbury was near sixty years old, feeble and worn, yet he rode through all weathers, and preached every day. He came to Sparta a second time. They had a race course, but no church, so he was forced to preach at Lucas dwelling, where he had a full house; passing down into Washington County, he made a journey through it to Louisville; here he was entertained by a

Mr. Flournoy, a new convert, whose wife, he says, was one of the respectables; and then on to Augusta. Flournoy was a famous man, a man of violent passions, whose religious life did not continue long. He had married a member of the great Cobb family, whose saintliness of life would have made a beautiful story for the early age. She, amid many trials, lived the most consecrated life and died a most triumphant death. She was the grandmother of Rev. H. J. Adams, of the N. G. conference.

The conference met January 4, 1804. Dr. Coke was present with Asbury. One man alone lives who was present at that conference—Lovick Pierce; he was but a boy from Barnwell, S. C., but even then a warm-hearted Methodist.

It met at the house of Peter Cantalou, on Ellis Street.* The boundaries of Georgia are again changed and the frontier-line moved farther back, calling for changes in the arrangement of the work. The student of church history, to clearly understand the work, must make himself acquainted with the physical and political changes which passed over the State. The settlements in Georgia were made in a somewhat peculiar way, and one part of the State was comparatively old before another was settled. The first settlements were from the ocean to the Altamaha and Ogeechee. Then, in 1773, Sir James Wright bought from the Indians the country between the Ogeechee and the Oconee. Here, for over thirty years, was the boundary of the State. In 1802 a treaty was made for lands from the Oconee to the Apalachee, and now, in

*Asbury, Journal.

1804, the country lying between the Oconee and the Ocmulgee was purchased. Georgia had until 1837 always a frontier, and in the new purchase there was the features of a fresh settlement. The log-cabins of the older sections were now only removed from Wilkes, Warren, and Hancock, to the new counties of Jasper, Jones, and Morgan. Since the year 1793, when the feeble Georgia Conference was merged into the South Carolina, almost eleven years had gone. A great change had passed over the whole country—a change resulting from the invention of the cotton-gin. Previous to its invention, there was little hope of making fortunes in Georgia. The rice-planters on the coast of the Carolinas and of Georgia, and the few indigo-planters who were left, made something for export; but, with the exception of a few hogsheads of tobacco made on the fresh lands and shipped to Europe, there was nothing made in Georgia that was not for home use. Corn, wheat, cattle, pork, there was in great abundance; but these could not be transported, and if sold made but a poor return; a little cotton was made for home consumption. The lint was separated from the seed by the busy fingers of the family; but now Eli Whitney and Nathan Lyon about the same time brought out the machines so much needed. The lands were fresh; the shipowners of New England States, about to lose the profitable slave trade, were hurrying cargoes of Africans to Savannah and Charleston. The result of this was large immigration, and the rapid opening of large plantations. Good schools sprang up all over the older sections of the State.

The habits of the rough pioneers were becoming gradually more gentle. When Methodism began her

work, there were not five hundred Christian people in the State; now there were nearly 5,000 in the Methodist Church alone.

The people were, many of them, still rude and uncultivated. Judge Longstreet, in his "Georgia Scenes," Gov. Gilmer in his "Georgians," and Judge Andrews do not present an exaggerated picture of those times. Asbury says of the state of things in 1803 that the great hinderance to the work of God in Georgia was Sabbath markets, rum, races, and rioting. "In those days," says Elisha Perryman, an old Baptist, "almost everybody was in the habit of drinking; young and old, rich and poor, Christian and sinner, all would drink, and many of them get drunk into the bargain." The Methodist Church now covered the whole State. In its short history up to this time there had been two great revivals and one period of deep depression.

New territory is now to be opened. New fields are to be laid out, and the same battle with the hardships of the first days of a country is to be fought over again.

The conference concluded its session without anything of special interest, and Mead again took charge of his corps of evangelists, and went forth to his soul-cheering work.

They were an earnest, gifted body of men, and the field was white to the harvest. The revival influence still continued, and there were over 600 additional members reported to the next conference. Mead, having done most excellent work, was now spending his last year in Georgia, but he was training a body of young men, who were to do the work he had begun, after he had left them. We have no other particulars

than those which the minutes give, and a darkness as deep and as deplorable rests over the history of other churches. Jesse Mercer was in his strength. The sons of Abraham Marshall were still at work, and Cummings and Dokes were doing good service for the Presbyterians; but while this we know, of more than this we are ignorant.

CHAPTER V.

1805–1812.

CONFERENCE OF 1805—LOVICK AND REDDICK PIERCE—JOSEPH TARPLEY—SPARTA AND MILLEDGEVILLE CIRCUITS—APALACHEE CIRCUIT—LOVICK PIERCE ON HIS FIRST GEORGIA CIRCUIT—W. M. KENNEDY—THE OHOOPEE CIRCUIT—ASBURY AGAIN IN GEORGIA—CONFERENCE OF 1806 AT SPARTA—JESSE LEE—FIRST SOCIETY IN SAVANNAH—SPARTA CAMP-MEETING—JUDGE STITH—MRS. DR. BIRD—JAMES RUSSELL—THE TOMBIGBEE MISSION—WM. ARNOLD—GENERAL CONFERENCE OF 1808—JOS. TRAVIS—BRO. BOB MARTIN, OR SHOUTING UNDER DIFFICULTIES—ANNUAL CONFERENCE OF 1808, AT LIBERTY CHAPEL—WM. MCKENDREE—WM. CAPERS—LOVICK PIERCE ON HIS FIRST DISTRICT—JOSIAS RANDLE—HILLIARD JUDGE—WM. REDWINE—ROBERT L. EDWARDS—OSBORN ROGERS—EPPS TUCKER—JOHN COLLINGSWORTH—CONFERENCE OF 1809—JOHN MCVENN—JNO. S. FORD—MILLEDGEVILLE A STATION—WHITMAN C. HILL—CONFERENCE OF 1811—GENERAL REVIEW.

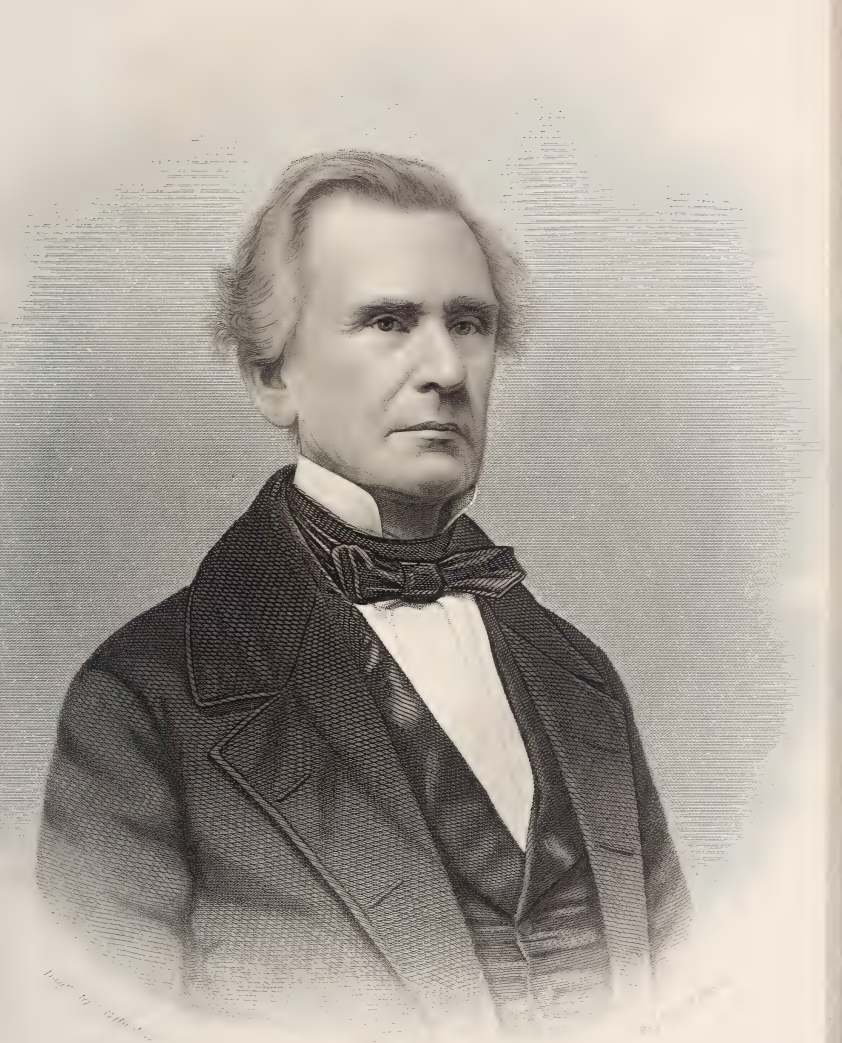
THE Conference of 1805 met at Charleston, January 1st, Bishop Asbury presiding.

The Bishop preached on "Walk in wisdom towards them which are without."*

He had a practical proof of the value of the injunction, for he was forbidden by the city authorities to hold prayer-meetings with the blacks before sunrise, and to continue services later than 9 o'clock at night. This was an order tyrannical enough, and inexcusable enough, but one which had resulted from Dr. Coke's course with reference to slavery.

The Georgia work was now divided into two districts. The new territory was placed in the Oconee, and Samuel

* Journal.



F. Pierce

Cowles was made presiding elder; the older territory in the Ogeechee, and Josias Randle was placed in charge. The Oconee District extended westward from the Ogeechee to the Indian Nation, the Ogeechee from the Savannah to the Ogeechee River.

At this conference, Reddick and Lovick Pierce were admitted on trial; Reddick was twenty-two, and Lovick not quite twenty years old.

Reddick was sent as junior preacher on the Little River Circuit, Georgia; Lovick on the Great Pedee, in South Carolina.

There was a striking contrast between the two brothers. Reddick was vigorous in body as well as vigorous in mind. He was strong, brave, daring. He rather enjoyed than recoiled from perils. In boyhood, his brother says, he delighted in tales of Indian wars and weird stories of ghostly appearances.

He cared little for refinement of culture, never aimed at polish, nor sought for elegance of manner or speech. He sought only for strong, clear arguments, for burning words, and for unction of soul. Lovick was, on the contrary, gentle as a woman, shrinking, sensitive, and timid. His desire for culture of the highest kind was intense, and his taste was for all the refinements of life. Reddick would have made a noble worker in granite, but Lovick would have been Michael Angelo, and worked only in marble. Reddick was a great man, but his greatness was to be known only by a few; Lovick was destined to a renown as wide as the domain of Methodism. The two brothers had possessed no literary advantages in the backwoods in which they were born; but, full of lofty heroism and a sublime determination to work for Jesus, they come now to the

conference for their first appointments. They were born in Halifax County, in North Carolina, but were brought up in Barnwell District, S. C. Under the preaching of James Jenkins, they were at the same time awakened, and when Thomas Darley, the year afterwards, was preacher in charge of that circuit, they joined the society. Reddick was sent to Little River this year, and the next to the Sparta Circuit. In 1807, he followed his younger brother on the Augusta station, and was then sent to Columbia, S. C. Columbia was at that time a small, but an important town; it was the capital of the State, and the State University was there. The Methodists had a small chapel, and were few and humble. They afforded fine sport for the mischievous young bloods who were in the college there, and they made full use of their opportunities for mischief. After annoying the congregation in every way they could think of, one night they turned a live goose into the church, while the congregation were at prayer. Young Pierce reported the culprits to the chancellor. This officer calmly heard him, and promised that he should have a hearing before the faculty, and should have an opportunity to prove his case. The young men sent him a note that it would be at the peril of his life if he should appear at the campus on the day fixed for trial; but on that day the intrepid young preacher was there. He stated his case. The young man selected by his companions as their champion made a brave speech against Pope Pierce, as he called him, but the trustees and faculty ended the matter by notifying the students that any future molestation of the Methodists

* From personal conversation with Reddick Pierce.

should be followed by prompt expulsion from college; and the worshippers were no more disturbed.

Reddick Pierce was a man of great power in the pulpit. Dr. Lovick Pierce says he had known scores to fall senseless as Reddick preached. One day he went to a Baptist church. An opportunity to join the Church was given, and one and another told an experience. The preacher then invited any brother who desired to do so to speak. Reddick rose, told his own heart's story, and began to exhort. The result was as usual: when he exhorted, many fell, overwhelmed by their emotions.

He was especially strong in the Calvinistic controversy of those days, and to the last scarcely ever preached a sermon without dealing some hard blows at that system of theology. The present generation, when there is so little of the hyper-Calvinism of seventy years ago, and when religious controversy is at such discount, are not aware of the intense feelings of the two parties at that time, and of the constant warfare waged. The young preachers studied the polemical books of Wesley and Fletcher, and each felt that he had not done his duty unless he had assailed what he believed the God-dishonoring doctrine of an unconditional decree. Young Pierce located in 1812, and afterwards returned to the work in 1822, and in it he died. He was very deaf early in his life, and grew so perfectly so that he could only commune with his friends by the aid of writing. He was a very fine talker, and a man of most impressive appearance. His old age, when not visiting his children, was spent under the roof of his friend, Jacob Slowman, in Barnwell, S. C.

The Bishop visited Georgia this year, but does not seem to have met with anything of special interest, as

he makes no important record of it in his journal. The members in the church are about the same as in the year before, and the general revival interest had somewhat abated.

The conference met in Charleston in January, 1806. The number of circuits was increased, and for the first time the Sparta and Milledegville Circuits appear. Divided between the Apalachee, the Sparta and the Milledgeville Circuits was that fine country between the Oconee and the Ocmulgee, which had just been opened to settlement. It comprised large and fertile sections, and was rapidly peopled. Twiggs, Jones, Baldwin, Morgan and Jasper Counties were then the frontier counties. Samuel Cowles and Josias Randle were the presiding elders.

Joseph Tarpley was on the Apalachee Circuit. This was his second year in itinerancy. He was a man of fine capacity, and was very useful. He had a large frame, a fine face, and a strong, clear voice, which he managed with great skill.* He was a pious man and a laborious one. After years of active labor in the ministry, he married a daughter of General Stewart, and located. He entered into mercantile business, but was unfortunate in it, and lost everything except his religion.

The Sparta Circuit appears for the first time. Although there had been regular preaching in the county of Hancock for several years preceding, the first Methodist church building in Sparta was erected this year. This supplied the people of the village with a place of worship until 1824, when a larger and finer church

* Travis.

was built.* This building, much improved, is still used. Philip Turner was the first class-leader. He was a Maryland Methodist, and, in connection with John Lucas, was the chief support of the church there in the early days.

Lovick Pierce was sent to the new Apalachee Circuit with Joseph Tarpley. This circuit included Greene, Clarke, and Jackson. He was but little over twenty years old, and was timid as a fawn. His sensibilities were unusually acute, and his aspirations of the noblest and highest kind. He had an exalted idea of the responsibilities and of the lofty demands of his ministry, and a painful sense of his own deficiencies. His circuit threw him into the presence of people as highly cultivated as any in Georgia. Hope Hull, Gen. Stewart, Gen. Merriwether, Henry Pope, Henry Gilmer, John Crutchfield, and men of that class were among his hearers, and the new State University in his Circuit. He had been in the ministry only one year. He had to preach every day, and had no time for careful study; but, as water from the mountain-top only waits its time to seek that height which is its birthright, so, with such a mind as his, circumstances might for a moment keep it depressed—but only for a moment; rise it must, rise it would. He was a born preacher, and he was in a school to make one. Cicero says in his "De Oratore" that repeated practice is worth more to an orator than all rules of art. This is eminently true of the pulpit, and he had to preach every day. To be thrown upon one's own resources has made many a man, and books have spoiled not a few who might have made them for them-

* Dr. Pendleton, sketch.

selves, but who learned to depend servilely on the minds of others. Lovick Pierce had few books but the Bible; but, with the Bible and with a rich Christian experience, what man is unfurnished. He began his Georgia ministry this year a plain, untutored, but highly gifted boy. He never left the State for any length of time afterwards. A few appointments he had outside of it, but his home was always in it, save for one year. We have but to introduce him now. His history is largely our history—our history his history. For over seventy years the life of Georgia Methodism and of Lovick Pierce move on together. Two generations and more are gone since he came to Georgia in 1806. A few old men may remember, when they were children, to have heard the good and gifted young circuit-rider, who rode the Apalachee Circuit with Joseph Tarpley, preach wonderful sermons; but they are few. He left his home in South Carolina to travel a circuit which led him to the very wigwam of the Indian, and without a teacher, to secure by constant diligence that knowledge for which he had such craving appetite. Hope Hull, whose criticism the young preacher so feared, was at Hull's Meeting-house to hear him, and as from beneath his great overhanging eyebrows, his piercing eye fell upon Lovick Pierce, he saw a man who was to bless the Church, and he took him to his home and his heart. When Hull died, twelve years after this, young Dr. Pierce, then in the brightness of his fame, preached the funeral sermon of the old hero.

Another young man who was to do good work for the church, principally in Carolina, came this year to Broad River Circuit. This was W. M. Kennedy, the father of Dr. F. M. Kennedy, editor of the *Southern*

Christian Advocate. He was short and stout, had a fine eye and a fine complexion. He was remarkable for his strong common sense and his deep piety. Full of genial humor and buoyancy, he was a favorite everywhere, and his fine judgment made him a most valuable assistant to the Bishop as a presiding elder. He travelled only one year in Georgia at this period, and with exception of one term in Augusta, his life was spent in labor in North and South Carolina, and to these States his history properly belongs.

The faithful Randle is placed on the Oconee District again, and Britton Capel on the Ogeechee. Two new changes are made this year: the Ohoopee Circuit and the Savannah Station.

To the west of Savannah, lying south of the Central Railway, is an immense area of land, which is known as the Wire-Grass Country. The lands are not fertile, and, till within a few years, being off all lines of popular travel, have been little visited. A stock-raising country, it is thinly inhabited even now; but, seventy years ago, the stock-raisers in the wilds lived at long distances apart. There were no schools; there were no churches. At this time perhaps there were three-fourths of the people who had never heard a sermon. To these pioneer settlements lying on the Ohoopee, the Altamaha, the Ocmulgee, and the Oconee Rivers, including a dozen counties, and equal to a German duchy in size, Angus McDonald was sent as the first missionary. The preacher had his own circuit to make; he had before him a prospect gloomy enough to daunt any heart. The settlements were not, as they are in many sections, in groups; but there were single houses, miles distant from any others. The paths through the wire-grass

were only discovered by the blazes on the trees. The houses were simply of pine logs, with the roof, by no means water-tight, of clap-boards weighted down with poles. The people had no property save cows and sheep. There were neither wheat-fields, nor flour-mills, and the corn was either made into hominy, or ground with a hand-mill into grits. The marriage-tie was disregarded; the Sabbath was unknown. This is a true, if not a flattering picture of the Wire-Grass Country seventy years ago, when the Methodists began their work in it. The Primitive Baptists have a stronghold in that section now, and probably were in the country then. McDonald does not seem to have had much success there, and the Ohoopee was dropped from the list of circuits at the next conference, and does not appear again for several years.

Bishop Asbury came to Georgia in November, reaching Augusta on Saturday the 15th.

On Monday he rode out to the home of Thomas Haynes, and remained with him till Saturday. He made a compilation of the number of societies in Georgia, and found them to be one hundred and thirty. He estimated that during the year the Methodists preached to 130,000 different people.

He went through Wilkes, Warren, Jefferson, and then back to Wilkes and to Petersburg, where he met Father Cummings and Mr. Dokes, Presbyterian ministers, the first of which we find mention in upper Georgia. Then to see Judge Tait and Ralph Banks; and on the 15th he visited Hope Hull, and first visited the new village of Athens. At Hull's house he gave a lecture. On Sunday he preached at Pope's Chapel, and was assisted in the other services by Hope Hull, Stith Mead,

and Moses Mathews; then to Gen. Stewart, and through Greene County to Sparta, the seat of the conference.

The conference met in Sparta late in December, 1806. It held its sessions in the house of John Lucas. Although Sparta was the extreme western appointment in the conference, yet the preachers came from the seaboard of North Carolina to attend the session.

George Dougherty was there. This village had been in his second circuit seven years before, and now he came to it a dying man. He was far gone in consumption. There had evidently been some cowardice shown in times of pestilence, and Dougherty introduced a resolution, which was passed, that if a Methodist preacher deserted his post in times like that, he should travel no more among us.

Asbury brought before the conference his favorite scheme for a delegated general conference, which should elect another Bishop. This frontier conference was very much in favor of it, but it was not pleasing to the more powerful central conferences, and was not adopted.

At this session the plan for a benevolent society—the Society of Special Relief—was adopted at Asbury's suggestion, and the first collection, amounting to $37.00, was raised.

Jesse Lee, who felt a deep interest in Georgia, solicited an appointment in the State this year, and was sent nominally in charge of the Sparta Circuit, but with the evident design, as two others besides him were sent, of leaving him free to go whither he would. He left the Virginia Conference at Newbern, N. C., and came to Augusta, where he was the guest of Asaph Watterman, and in that city he preached three times on Sunday. He then went to Savannah, and organized,

after preaching, the first Methodist society in that city.* He was here the guest of John Millen, a Presbyterian, who was a kind friend of the Methodists. He then went to St. Mary's, spending a night with the Hon. Joseph Clay, who was one of the earliest and most useful Baptist preachers in that portion of the State. He was visited at St. Mary's by Abram Bessent, whom he had known in North Carolina, and after visiting Jeffersonton he preached in St. Mary's. Here he met Angus McDonald, and went with him over into Florida, then a province of Spain, and kneeling on the soil forbidden to Protestants, he prayed earnestly that the way might be opened to the Gospel. He came to Savannah again, and in July was in the new county of Baldwin. On the 29th of July there was a great camp-meeting three miles south of Sparta. One hundred and seventy-six tents were pitched. Twenty-seven preachers were present, and above four thousand five hundred hearers.† Fourteen sermons were preached at the stand, and nine exhortations delivered. He then went into the new country, which was just now divided out by lottery, and to Milledgeville, where Brother Durnell gave him a home. He preached the funeral sermon of Mr. Drane, in the court-house, and on Monday was called to see Judge Stith, who was very ill. Judge Stith had been a deist, but in the great revival of the year before had become a Methodist. Jesse Lee found him dying, and sat by his bedside and sang "Happy soul, thy days are ended." The Judge kept his senses to the last, and Jesse Lee preached his funeral sermon in the house of Dr. Thomas Bird. This Dr. Bird was from Delaware.

* Life of Jesse Lee. † Lee's Life. Dow also mentions the meeting.

He had married a Miss Williamson, from Hancock. She belonged to one of the most aristocratic and wealthy families of the State, but joined the Methodists, then so much despised. She was a beautiful Christian character, and though her husband was not in the Church with her, yet he gave her every encouragement in her Christian life. One day, at a fashionable dinner at his house, a number of persons were present, and the peculiarities of the Methodists were discussed, with expressions of surprise that one like Mrs. Bird should adhere to such a sect, when one of the frivolous ladies at the table said: "Dr. Bird, just think of Mrs. Bird shouting! Why, what would you do?" The Doctor laughed merrily, and said: "Well, I reckon I should have to pour a bucket of water over her." The gentle young wife blushed deeply, and then the tears began to roll down her face. The thoughtless husband rose from his seat and went to her and kissed her tenderly, saying: "Forgive me, darling; I did not intend to hurt your feelings, and you shall shout just when you please." *

She was the mother of Mrs. Troutman, formerly Mrs. Lamar, and the grandmother of the Hon. L. Q. C. Lamar, who has followed so closely in the footsteps of his mother and grandmother. This year there was much sickness in Milledgeville, and Jesse Lee was constantly engaged in works of mercy. He left Georgia in December, having spent nearly one year in his last visit to it.†

On the Sparta Circuit with Jesse Lee was a young man who was to win for himself an undying name.

This was James Russell, perhaps the most remarkable

* From her daughter, Mrs. Troutman. † Minton Thrift's Life of Lee.

native orator Southern Methodism has produced. What Patrick Henry was on the hustings, and Pinckney at the bar, James Russell was in the pulpit. On the same day with Lovick Pierce he was received on trial into the conference. He had now travelled two years in North and South Carolina. He was of medium height, symmetrical in form, with a clear blue eye, a large mouth, and a well-shaped head.* In his sixteenth year he was converted. He felt he ought to exhort, but the preacher even in those days thought him too ignorant. He, however, permitted him to try, and then gave him license. He thought he ought to preach, but the Quarterly Conference, even in those days, thought him incompetent, because he could barely read; but at last entreaty prevailed, and he was licensed and recommended to the Annual Conference. He could not read well. He knew Christ, and had Christ's love in his heart, and a zeal burning like fire to do good, and thus furnished he went forth to his work. With his spelling-book with him, he began his career as a preacher in the mountains of North Carolina. The children taught him to read well. He prayed, and studied, and preached, and souls were awakened and converted under his ministry; and now, much improved and still improving, he came to Georgia. His fame was not like the slow dawning of a northern sun; but as, with the sun in the tropics, the gray streaks of the dawn are but seen before they are lost in the glory of the day, so with him: in less than five years from the time he began to travel, the land rang with the story of his eloquence. He was rarely and

* Dr. L. Pierce.

wonderfully gifted. His logic was the logic of the men to whom he preached—clear and convincing; his illustrations especially brilliant and impressive, his emotional powers of the highest order, his imagination glowing.

Plain men, without high culture themselves, value metal more than they do polish, and as yet the cold elegance which chastely arrays commonplace thought was not placed bfore the blazing fire of genius. He might have offended ears fastidious, and would have had no attraction for those whose idea of preaching is that it should be "faultily faultless, icily cold, splendidly null," but not so to those who heard him then. Camp-meetings were in their prime; thousands flocked to them, and James Russell was in his glory before a camp-meeting audience. With God's blue sky for his frescoed ceiling, with God's green earth for his carpeted floor, with rolling song from a thousand happy lips for his grand organ, he had everything to inspire him. The very presence of evil only aroused him to grander deeds. In this conflict he was no trained swordsman with a rapier, but a giant with a mace, and hundreds fell beneath his blows.

There was an addition of 600 reported at the conference which met in Charleston, December 28, 1807, and began its business session on the first of January.

The appointments were made, and it may be questioned whether Georgia ever had, man for man, an abler body of preachers than came to her service in 1807. There was not more than a score, but there was not an inferior man among them. Randle and Capel were on the districts again. The circuits continued as they were, save that the Washington (County) Circuit was

formed. This must not be confounded with the Washington Circuit, which was in the upper part of the State, and so called from its central town. At this conference the first missionary was sent to the Tombigbee County, in Alabama, of which we hereafter give an account. James Russell took charge of the large and important Apalachee Circuit, while Wm. Arnold and Jos. Travis were on the Sparta. Wm. Arnold was born in Randolph County, N. C., in 1786, and died in Eatonton, Ga., in 1860, in his seventy-fifth year. He joined the South Carolina Conference in his twenty-second year. He travelled a short time, and then retired, and remained out of the travelling connection until 1823, when he returned to it to leave it no more till his death. He was an efficient worker for many years. Few men have been more widely known in Georgia, and perhaps no man has been better loved by those who knew him. He was a gifted man, gentle as a girl in his manners; fervid, affectionate, and full of spiritual power in the pulpit; he was a poet by nature, and his sermons were richly ornamented by the choicest gems of Wesley's verse. He came as near to filling the beautiful picture of Goldsmith's village pastor as if the poet had drawn of him a faithful portrait. He was noted for his deep piety, and the sweet severity of his old age was a joy to all. He was a faithful presiding elder for sixteen years, and travelled several of the most important circuits in the State. His last sermon before his brethren at conference was in Columbus, in 1858. He preached with great unction, and as usual became very happy, as he spoke of the rest that awaited the weary pilgrim beyond the river. His soft blue eyes, his long, silvery hair, his clear, sweet voice, and the heavenly look of the

old saint, were a sermon in themselves. We shall see him again and often.

In May of this year the last *General Convention* or conference of Methodist preachers met. The next assembly was one of delegates elected. The first motion for a delegated conference was from the South Carolina Conference, and was made by James Tolleson, in 1800. The next originated with Bishop Asbury, but, through the influence of Jesse Lee and others from the central conferences, was defeated before the annual meetings; but at this general conference the plan for a delegated body was adopted. This conference was a large one, but the figures indicate the inequality of the representation: New York had nineteen delegates, Baltimore thirty-five, Philadelphia thirty-two, and South Carolina only eleven.

Dr. Coke was not present, and Bishop Asbury presided.

There are evidences presented by the journal of a jealousy existing between the annual and the general conferences, like to that between the State and National governments, in which Jesse Lee took the side of the annual conference. After deciding upon a delegated general conference, a committee of two members from each conference was selected to draw such rules as they might think best for the regulation of the general conference; from this committee emanated the famous chapter known as the constitution of the corporate church. The committee consisted of Ezekiel Cooper, John Wilson, Pickering, Soule, McKendree, Burke, Phoebus, and Randle. The question which has been before so many general conferences, and about which there has been such difference of opinion—as to how

many Bishops there should be—was discussed. Ezekiel Cooper, a progressive from New York, moved that there should be seven. This would have been a Bishop to each conference. Stephen George Roszel moved that one be selected, and this was done by electing Wm. McKendree on the first ballot.

At this conference Ezekiel Cooper and Joshua Wells introduced a resolution which was a source of contention, sharp and bitter, till 1820, when it was carried, and the strife only ended when it was repealed in 1828. It was to have the presiding elders elected. It received a respectable vote at this conference, having fifty-two votes in its favor, and only seventy-three against it.*

After electing John Wilson and Daniel Hitt as book agents to succeed Ezekiel Cooper, who declined re-election, the conference adjourned to meet in New York in 1812. We return to the Georgia work.

Abda Christian appears on the minutes appointed to the Sparta Circuit. He, however, exchanged with Joseph Travis, who had been appointed to the Broad River. Travis was a Virginian, and was converted in Harrisonburg. He had removed to South Carolina, had been licensed to preach, joined the conference, and had now travelled one year in South Carolina. He was a man of good education for those times, and was really a gifted preacher. He travelled for some years, then retired, and again re-entered the work, and we shall in coming years see him on a Georgia district, and on several stations. He was a ready writer, and we are indebted to his autobiography for much that has given interest to these pages.†

* General Conference Journal. † Travis's Autobiography.

During this year on the Sparta Circuit there was an illustration of faithfulness under all our circumstances, which is worth preserving. Travis tells the story:

"Brother Bob Martin was one of the most devoted and consistent members of the Church on the Sparta Circuit, but violated the impracticable church rule on slavery, and was expelled from the society. He continued, however, to go to church, and to get happy and shout as usual. Quarterly meeting came, and by the law of the church he was excluded from the love-feast. So he crept under the meeting-house. While the service was going on, he became so happy that he began to shout as usual. The presiding elder knew his voice, and ordered the puncheon to be lifted, and Brother Martin to be admitted."

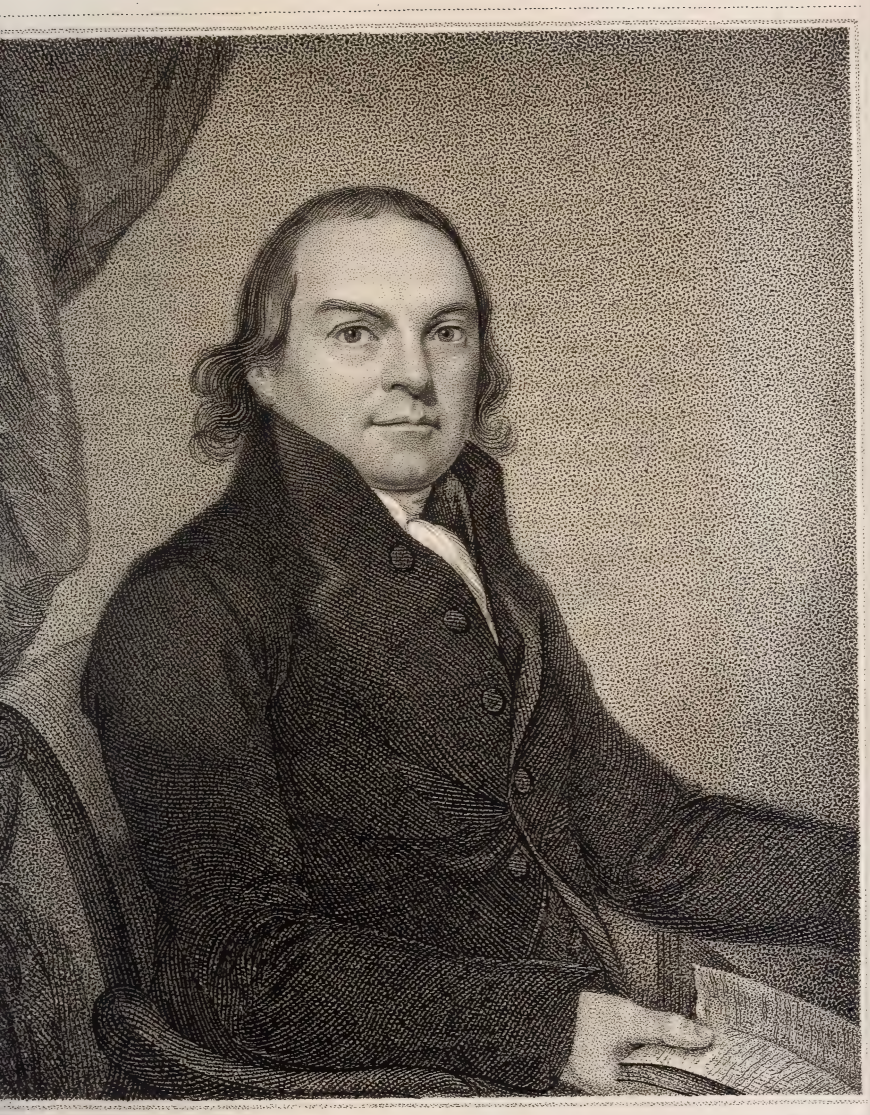
Travis reports a pleasant year on this circuit, and mentions several among the members of the Church in Sparta then, whose descendants are members there now.

There was considerable increase in membership during the year. The larger circuits were nearly all doubled in membership. The conference was to meet this year at Bush's, in Greene County, near old Liberty Chapel, and Asbury came, on his way to it, to Augusta on the 18th December.* He complains of his flesh sinking under labor, and no wonder. Since he last visited Georgia, he had travelled over every State in the Union, over mountains and through wild forests, in rain and snow and cold winds, and under burning suns. He had never been a strong man, and he was now near sixty years old. It was not less cruel, because unintentional,

* Journal.

that all this labor was required of him. He had borne the burden alone for twenty-five years. True, Coke and Whatcoat were his nominal colleagues, but they were only such in name. Jesse Lee was the only one who had lifted a finger's weight from his shoulders; but now he was to have efficient aid, for Wm. McKendree was to be his associate. The old gray so often mentioned by Asbury is gone, and in a thirty-dollar chaise the two Bishops enter Augusta. The good news of victory greets their ears, and their hearts are happy, although, Asbury says, their purses were light. They passed through Warren County to Sparta, and thence to Bush's, where the conference was to be held. Wm. McKendree had never been in Georgia before. He was now fifty-one years old, and for twenty years he had been a travelling preacher. During that time he had travelled over a larger area of country than any man in the connection, except Bishop Asbury.* In the mountains of North Carolina, in Virginia, in the wilds of Kentucky and Tennessee, along the banks of the Yadkin, the Greenbrier, the Ohio, the Cumberland, the Miami, and the Wabash, he had gone to organize circuits and to send preachers. The adventurous settler had scarce cleared a space for his cabin, before he had found Wm. McKendree or some one he had sent to preach to him. His grand labors in the West will leave their blessings there forever. After twelve years of exile in these wilds, he went to the General Conference in Baltimore. Not many that were present had ever seen him or heard him. In those days there were no religious journals, and the conference was in comparative ignorance of

* Paine's Life of McKendree.



REV. WILLIAM M^c KENDREE,

One of the Bishops of the Methodist Episcopal Church in the United States.

McKendree and his work. When he came to Baltimore from the far West, so plainly apparelled, they knew him only as one whose life had been one of hardship and danger. They now found him a cultivated Virginia gentleman, and when he was placed on the most important committee, they found him a man of most remarkable judgment and sagacity; and when he arose on Sunday morning to preach, and the burst of eloquence which had swept the congregations of frontiersmen fell with irresistible power upon the ears of the city congregation, they found him to be a preacher of might, and he was at once chosen, before the ballot was had, for Bishop. It was a choice wisely made, for he had had much to do with making the laws he must execute, and this knowledge of what the convention designed to do stood him in good service when he refused to execute the unconstitutional enactment of a delegated general conference twelve years after this.

McKendree was almost a matchless man. He was symmetry itself. Lee was like a great live-oak of the southern forests, which, rich in its wealth of shade and strength of body, has yet many a crooked bough—he was always great and often odd. Asbury was most remarkable in many ways; but he could be thrown off his balance, and be as petulant before his conferences as a feeble but fond father is before his family. Coke, learned as he was and good as he was, was a very unsafe counsellor; but McKendree had no crooks, no oddities. He was great in the field and the cabinet; he was equal to the demand as a preacher, as a legislator, and as a presiding and executive officer; for dignity, learning, eloquence, discretion, zeal, courage, devotion and self-denial, all combined, we find no man of his time

who was the peer of Wm. McKendree. He came to the South Carolina Conference on this, his first visit, and reached the place of its session, at Bush's, December 26, 1808. The conference was in session at Mr. Bush's house, while the camp-meeting services went on at the old Liberty Camp-ground. Two missionaries were selected for the Tombigbee, and two to travel and organize circuits between the Ashley and Savannah, and Cooper and Santee Rivers. The Bishops say the opportunities for doing good are glorious.

At this session the recommendation of Wm. Capers was presented to the conference. He belonged to one of the Huguenot families in South Carolina, was the son of an educated and wealthy planter, and was himself from the South Carolina College. He had come with his heart full of zeal, to take his place on a circuit. Lewis Myers, the strict constructionist, opposed his admission, since he lacked one month of having completed his probation; but the conference yielded to the Bishop's wish, and Wm. Capers was admitted on trial into the South Carolina Conference, December, 1808, at Bush's, in Greene County, Georgia.* He thus began a ministry which, for nearly fifty years, was a benediction to the world. He was often in Georgia as a stationed preacher, and made his home in Oxford when he was secretary of the mission board. In connection with Stephen Olin, he was editor of the first Methodist weekly in America. He was gifted as few men have been. His brain was of the finest texture; he was fervid, chaste, original in preaching. In private life, the old Huguenot blood, of which he was justly

* Wightman's Life of Capers.

proud, and the elegant training of his early life, were shown in his perfect polish of manner. He was a front man in church councils, and the district conference, now such a power, originated with him. His piety was as saintly as that of Thomas à Kempis, and his life vastly more useful. We shall not lose sight of him while this history progresses.

Young Lovick Pierce had not let any hour pass by him unimproved in these two years of station life in Columbia and Augusta, and had advanced so rapidly that the Bishop called him from South Carolina to take charge of the Oconee Districts, which had been enlarged by the addition of two circuits, the Ocmulgee and Alcovi. This office, always an important one, was immensely so when the Church was in its formative state, when the presiding elder was not only to see that the points seized were held, but when he was to select the new positions which it was important to man. No one so young as Lovick Pierce had been before selected for this office in America. He was not twenty-four years old, and had been just ordained an elder. That he did his work well, we know; but what he did, alas! we cannot tell. Always disposed to say and write little about his deeds, he had deferred any full account of his early life to his old age; and after he had written it out, it was lost during the war, and the detailed incidents of these early and important years must be forever untold.

The Ocmulgee, one of the new circuits, was on the river of that name. This was then the western line of the settlements; the Creek Nation was beyond. The Milledgeville Circuit included that section of the new territory on the western banks of the Oconee, and the Ocmulgee Circuit joining it extended its borders to

the boundary of the white settlements on the south and west. It included parts of Jones, Twiggs, Wilkinson, going down as far as Pulaski and Telfair. The Alcovi, including parts of Morgan, Putnam, Jasper, joined the Ocmulgee on the north Though all the people of the State were not as yet reached by the Methodist preacher, still he was in every section of the country. The work was at least outlined. The Ohoopee Circuit now reappeared as a part of his district, and James Norton, a man of fine parts, was sent to this difficult field. Angus McDonald had been able to do little or nothing there. Norton was more successful, and reports as the result of his years' work, over 100 members. The district of the young elder includes in it all the features of Georgia society. In the upper part of the district, among his old friends, he will find people as refined and cultivated as any in the State. Then, in the new counties of Jones, Wilkinson, and Twiggs, the sturdy, pushing cotton-planter, who has brought his slaves and his family to the rich new land, and then through long stretches of thinly-peopled pine woods, where there is the want of all the cultivation and refinement, and oftentimes of even the civilization of life. Through these wilds he made his way to the sea-coast, where the elegant hospitality of the Sea Island rice-planter made some amends for the hardships of the way. All this immense area of country was to be travelled over, if possible, four times a year. From the Apalachee to the St. Mary's, from the Indian frontier in Clarke County to the Florida line, is the country in which the young presiding elder, scarce twenty-four years old, was to find his field of labor. His duty tore him from pleasant homes and pleasant

people; it tore him especially from the books he loved so well; it entailed a labor upon him his feeble frame was illy able to bear, but he bravely and unmurmuringly went about it.

Josias Randle, whose districts Lovick Pierce now takes, retires to private life, and returns to the itinerancy no more. He came from Virginia to Georgia in 1793, and had never left the State. He had done a great deal of very hard labor, and had done it well. Once he had been driven to location; he had then returned to the work again. He now, however, retires to come back no more. He removed soon after to Illinois, then a territory, and occupied a high place among the people there, doing much for the Church, as well as much for the territory. In 1824 he was taken with severe cold, which resulted in a throat attack, from which he died. He passed away in triumph. He was a true friend of Georgia, and his name ought to be held in precious memory. *

New laborers come to the field, but they are all young men.

James Russell now was sent on the Little River Circuit. This embraced the heart of Wilkes County, then including the territory of two or three modern counties. This country was not only thickly settled, but the population was of the best kind. It had now been occupied by the whites for nearly thirty years, and having been very fertile and healthy, had attracted a body of the best Virginia and North Carolina people into it. Among the Virginia people there was a colony of well-to-do Virginians, who had settled up and down the Broad and

* *Methodist Magazine*, 1825.

Little Rivers. Among these people Methodism, twenty years before, had made some conquests: David Merriwether, John Marks, the family of Gov. Mathews, John Crutchfield, Ralph Banks, and others, had long been Methodists; but there were large families of these Virginians who were without any connection with the Church. When they left Virginia they were many of them nominal adherents of the Church of England; after the Revolution they removed to Georgia. There were no parishes or parish clergymen. They were thus without any religious care. They were in good circumstances; they were pleasure-loving, sociable, and, as far as mere social morality was concerned, were high-toned and honorable. To dance, to feast, to visit, to talk politics, to hate Tories, to open new plantations, had engaged them and their children for many years. The fact that the Methodists were Virginians, that some of the most influential Broad River families were already of them, that old Virginia hospitality led them to have the preachers with them at their homes, had its influence in bringing them nearer the Church. In 1809 there was a sweeping revival among them. The father of Gov. Gilmer was converted and joined the Church during that meeting. He was a well-to-do Virginia planter, descended from a distinguished Virginia family, and one which afterwards gave two governors to the Southern States. Micagah McGhee, another very influential man, who had lived to very mature years without religion, joined the Church at that time; the princely Edmund McGhee of Mississippi, Miles McGhee of the same State, and many of that name in Georgia, are descendants of his family. Thomas Grant, of whom we have given a sketch in one of the early chapters, writes

in his journal that the work was tremendous in power; and Gov. Gilmer, in his "Georgians," tells of the wonderful work which swept the Broad River settlements. L. Q. C. De Yamperts, in his sketch of Russell, says, attended by a corps of evangelists, he swept like a conqueror from neighborhood to neighborhood. Dr. Pierce, a participant in the work, says it swept infidelity from that section.

Britton Capel was on the Ogeechee District, Hilliard Judge and Wm. Redwine were on the Apalachee Circuit. Redwine only travelled one year, and located to do useful work as a local preacher for many years. He was a man of tremendous muscular power, and was said by Judge Clayton to have had one of the most remarkable minds he had ever known.* He was at this time totally without culture. He had been brought up in the backwoods, and had never seen anything of elegant life, nor mingled with people of education. Dr. Pierce says that this year, at a meeting in Oglethorpe, he called upon Redwine to exhort after him. Redwine arose and announced a text: "Behold, ye despisers, and wonder and perish." The first of the despisers was the deist. "He stands," says the preacher, "with his legs as wide apart as if he was the Empire of France, and he won't hear any man preach who can't speak romatically and explay oratory." The feelings of his presiding elder can be imagined.

He went to the house of Brother Williamson, in Hancock. Brother Williamson was well to do, and had his home somewhat elegantly furnished for those times. Brother Redwine noticed that Brother Williamson's

* Dr. Pierce.

children called him Pa, instead of Daddy, or Pappy; that the plates were upside down on the table, and that *Brother Williamson wore suspenders.* He was distressed at these signs of worldliness, and went into the woods to pray. Here he fell asleep. The sun was setting. Brother Williamson had come to the same retreat for his evening devotion, and his cup overflowed that evening, and he began to shout. This awoke Brother Redwine, and looking up, he saw his happy brother. Rushing to him he cried, "Pa or no Pa, plates or no plates, galluses to your elbows or not, you've got religion, my brother."

He had an accident to befall him, in which his foot was injured, and a severe inflammation set in, which imperilled his life. The doctor told him he feared he would die of lockjaw. "What's that?" said Redwine. "Why, you will not be able to eat or talk, and so must die."

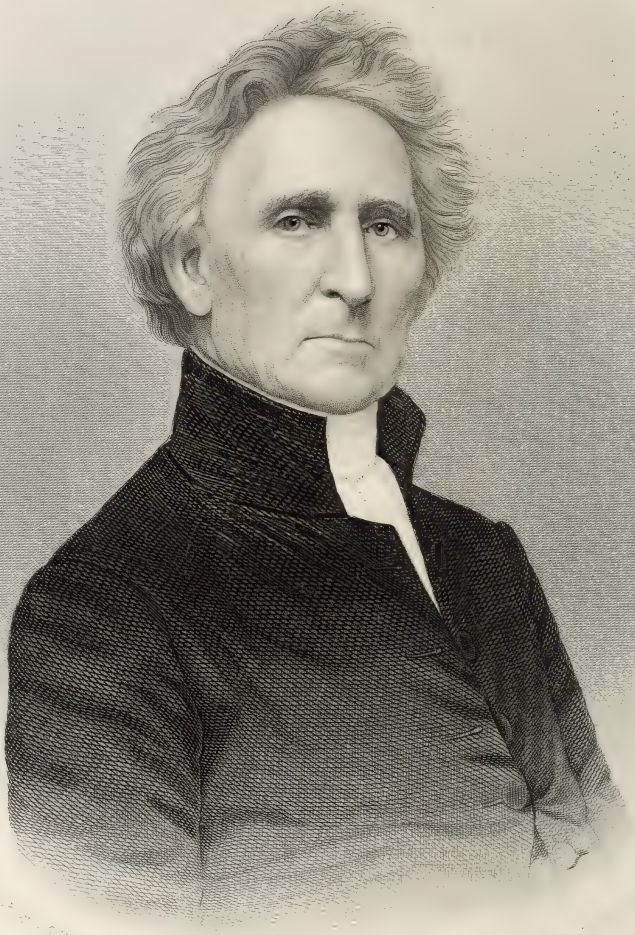
"No, that I won't," said Redwine. "I'll die shouting glory to God," and so he did, but not then. He was one of those undrilled, unpolished soldiers of Christ who knew better how to fight in the field to which he was called, than if he had been trained in the best schools of theology.

A preacher having been horsewhipped by a wealthy ruffian, it fell to Redwine's part to meet the man who did the dastardly deed.

"So you are the man that horsewhipped Brother G.," said Redwine.

"Yes, sir; and suppose I should try to horsewhip you, what then?"

"Why, you'd be the worst-whipped man you ever saw in ten minutes," said the preacher.



Joshua Soule

The coward knew the preacher could and would do as he said, and he let him alone.*

Robert L. Edwards entered the travelling connection in 1807, and was placed in charge of the Alcovi Circuit in 1809. It was a new circuit, whose boundaries we have given. Edwards was a young man, but a fine worker. He travelled only four years, and then located for four, returned to the work, and continued in it till his death in 1850, having travelled regularly forty-three years. He was really a remarkable man, famous for his readiness in preaching, and for his revival power. Wherever he went, awakening followed. His life was useful, and his death serene. His success on the new frontier circuit was considerable, since he reports 486 members in it. Edwards had great fondness for new fields. He solicited an appointment late in life, to a neglected settlement on Broad River, and succeeded in one year in raising quite a church in it, sufficiently numerous to call for a circuit preacher.

The old preachers, always fond of a harmless and merry story, used to tell of the old man an incident, that, while amusing, is so trifling, that we have hesitated to insert it.

He was very fond of good coffee, and he was often where it was not to be found. He met Bishop Andrew, who was passing through his circuit. They were going to dine at the house of an old lady whose coffee lost in quality what it made up in quantity. He concluded that he would secure a refreshing cup for himself while he saw to the Bishop's welfare. He rode ahead to the house, and said to the good sister :

* Dr. Pierce.

"Sister, Bishop Andrew is going to dine with you, and *he is* specially fond of strong coffee."

Dinner came. *There were two coffee-pots* on the table. The good lady poured out for the Bishop a cup, rich, amber-colored, strong. Then sweetly turning to Brother Edwards, said, "Well, Brother Edwards, *we* do not like ours so strong." The preacher had his coffee poor, but the joke on him was rich, and he enjoyed it.

Osborn Rogers was on the Broad River Circuit this year. He was from Hancock County, and had been travelling since 1807. He was a man of fine personal appearance, excellent preaching capacity, and very deep piety. He located in 1814, and lived a useful local preacher in Hancock County until after the settlement of Monroe County, when, with a colony of his neighbors, he moved to this new purchase and settled not far from Culloden. Here, in connection with his other Methodist brethren, he built a church which was known as Rogers Church, and which is still an appointment in the Culloden Circuit. When his boys grew towards manhood, he removed to Oxford, to be near Emory College, and here he spent his remaining days. He was a man of purest character, beloved by all who knew him. He was permitted to live long, surrounded by many friends and in much temporal comfort, and his days were brightened by the companionship of one of the purest and holiest of wives. He was permitted to see the Church for whose welfare his early labors had been spent, second to no other in influence or members in the country. He gradually withdrew from all worldly business, and spent his last days in the sweet seclusion of Oxford, happy in the enjoyment of its

religious privileges, and in the association with many of his old ministerial friends and associates.

Epps Tucker was on the Warren Circuit this year. He was now an elder, and had travelled extensively. He was a man of good parts, and of great zeal; after travelling for some years he located, and settled in Elbert County. He was a member of the quarterly conference to which James O. Andrew applied for license to preach. The brethren were not all in favor of granting it, but Bro. Tucker's influence was sufficient to secure the permission, and the future Bishop went forth duly equipped, for his great work.*

After the organization of the Methodist Protestant Church, he united with that body, and finally entered the Congregational Methodist Church, in which communion he died. He bore a fine Christian character, and was a man of extensive influence. Epps Tucker, formerly editor of the *Congregationalist* of Alabama, from whom we have gathered these facts, is his grandson.

John Collingsworth came to Georgia this year. He was a Virginian by birth, and at this time about twenty-five years old. He had entered the conference in 1807, and after travelling two circuits in North Carolina came to Georgia. He remained in the conference for some years, then located, from feeble health; but as soon as his strength allowed, he re-entered the work. He spent a few more years in active work, and then died at his home in Putnam County, the 4th September, 1834.

He was a man of great firmness of character and of great individuality. He made no compromise with

* Epps Tucker, Jr.

the world, and was a very Elijah in the sternness of his rebuke. He was noted for his plainness of living and his untiring industry. Josiah Flournoy, of whom we shall speak hereafter, so admired the faithful, independent old preacher, who was his friend and neighbor, that, on founding and endowing a manual labor school in Talbot County, he named it in his honor, Collingsworth Institute. As he grew in years he grew sterner, and could not tolerate anything that looked like extravagance or worldly pomp.*

Rings, ruffles, fashionable bonnets, or dress-coats were never spared. Prof. Pendleton gives some personal recollections of him which illustrate his character.

"He lived," says Dr. P., "near Post Oak Meeting-House, in Putnam. He was of stalwart frame, and his visage was of the Andrew Jackson type. He dealt almost exclusively in the denunciations of the law, and I can imagine nothing more fearful than some of his exhortations to sinners. To a young and impressible mind as my own was when I heard him, it was truly awful.

"He always wore the round-breasted coat, the white cravat without a collar, nor could he tolerate any disregard of this old costume, then so common among the preachers." Dr. P. proceeds to give an incident connected with the old preacher and young George Pierce, afterwards Bishop, which, as we have it directly from the Bishop, we give to our readers as he gave it to us.

After his graduation from Franklin College, George Pierce entered the law office of his uncle, the Hon.

* Sprague.

Thomas Foster, to study law. He was then a Christian, and felt it his duty to preach. No motives of earthly ambition had led him to diverge from the path in which he believed he ought to walk, but motives of the highest and most unselfish kind. The oldest son, who longed to do something to aid a self-sacrificing father, might be easily persuaded that duty forbade his going when his inclination led him into an itinerancy which promised no worldly return. Bishop Andrew, living at Greensboro, though stationed in Athens, convinced him that he must let the dead bury their dead, and follow Christ; and an application was made at Bishop Andrew's instance, to the congregation for recommendation to the Quarterly Conference of the Apalachee Circuit, that license to preach should be granted to the young law student. One Sunday morning, Brother Collingsworth being preacher in charge, requested the society to remain, and young Pierce remained with them. He was dressed in his graduating suit. It was of blue broadcloth, a swallow-tailed coat with brass buttons, and vest and pants to match. The old preacher arose, and requested George Pierce to retire. After some time he called him back, and met him outside of the house. "Well, George," he said, "in spite of all I can do, these people have recommended you to the quarterly conference for license; but, George, this coat must come off. You can never be licensed to preach dressed in such a worldly way as this." "But," said the future Bishop, "Uncle Collingsworth, I have no other nice coat, and don't think it would be right to take this off, for father is not able to buy me a new outfit. I will wear this out, but I will not get another like it."

In vain the old man scolded, reasoned, and threatened.

The young preacher stood his ground. He scolded him privately and publicly. He bore it meekly, but continued to wear his blue broadcloth. The next trouble of the old man was the way George wore his hair. It grew straight up from the forehead, while his, in old Methodist style, lay, like Asbury's, down upon it. George told him God made his hair to grow up, and he could not make it grow down. Quarterly conference came. Brother Collingsworth did all he could to prevent the members from giving him license; but they were only too glad to license the gifted and educated son of one of the noblest of the fathers, and the old gentleman was overruled again. Then the annual conference received the young licentiate, and he was sent on the circuit adjoining Apalachee.

Half the year was gone. There was a camp-meeting at Old Hastings, and Father Collingsworth was in charge of it. There had been much rain, and the preachers were unable to get to the ground. One evening the old preacher stepped into Sister Pierce's tent, and there at the supper-table sat George. He was dressed now, if not in proper clerical costume, yet without the blue cloth and the brass buttons.

"Why, George, how did you get here?"

"Well, partly by land, and largely by water."

"Did you swim any creeks?"

"Yes, I did. I swam three."

The old man lovingly laid his hand on the young preacher's head.

"Why, did you, boy? Well, George, I think you'll do, after all."

For once Brother C. admitted he was wrong.

The minutes report large increase on the Ogeechee

District, where James Russell, in the glory of his strength, sweeps a conqueror.

Lovick Pierce, on the Oconee District, had but a single elder in his district, while the experienced and popular Cabel had three, and one of them was Russell; yet the increase is in about the same ratio. Pierce visits every part of his district, reaching even Jeffersonton, near the Saltilla, a few miles from Florida. This incessant travel broke in upon his habits of study, fostered by station life. His Greek books were laid aside to be taken up no more, and his habit of writing as he studied was necessarily at an end.

The annual conference met in Charleston, Dec. 23, 1809.

There had been a great revival on the Little River Circuit, and one on the adjoining circuit, in South Carolina. Asbury was delighted by the news which reached him of rich and poor in Georgia coming to Christ.

The Oconee District was reduced in size, and Jos. Tarpley was placed on the Sparta District, which embraced all the country south and west of Sparta. Lewis Myers returned to Georgia and was placed on the Ogeechee District, which Capel left as he left the conference, by location. Myers had gone from the State years before, a junior preacher, and after doing important work in South Carolina, he was called to the charge of a district. Georgia had three presiding elders such as she has not often had.

Myers, the oldest of them, sturdy, energetic, earnest, and always sensible.

Tarpley, of fine person, very eloquent and moving in preaching, and very popular in his manners; and

Lovick Pierce, who was a marvel in his youth to the grandfathers of those to whom he is a marvel in his vigorous age.

These leaders, upon whom so much rests, had the State divided among them, and, attended by a corps of pious and devoted men, had gone forth on their work.

Hilliard Judge, a Virginian by birth, was in Georgia this year, and for several years after this. He was a very handsome man, and of very courtly manners. His style in preaching was very pleasing and attractive, and improving constantly, he rose to great eminence in the Church, occupying its most important stations, and was the first Methodist preacher elected to the chaplaincy of the South Carolina Legislature. He located in his maturity, and died not long after.

James Russell and John Collingsworth, men of great power, and John McVean, of whom we have given a sketch in our account of Savannah Methodism, were men of experience. The rest were young men, and one who travelled the Apalachee Circuit, if not to be a great man, was to lead a grand life. A great-hearted, brave, self-sacrificing man, who, amid a thousand difficulties, continued his ministry to the end, which came fifty years from this time. This was Jno. S. Ford, the first missionary to the west of Louisiana. He was born in Chester District, S. C., and was at this time only twenty years old. His father died when he was a child, and his mother, after her second marriage, removed to North Carolina. She was of Presbyterian lineage and education, and taught her son the catechism. When he was about fourteen years old the wave of revival rolled from Kentucky into western North Carolina, and some of his friends going to a camp-meeting returned to their homes

converted. At a prayer-meeting held in the neighborhood they began to shout and clap their hands, and young Ford was deeply impressed. When the Methodist preacher came into the section to organize a class, his mother and himself joined the society. At nineteen he applied for admission into the travelling connection, and was appointed to Apalachee, a large and important circuit, as the third man. He was young and timid, but he did his work well, and success attended his labors. We shall see him again in a more difficult field.*

Richmond Nolley,† who was to be his associate in the far West, was admitted into full communion at this conference. A few years before this, while a clerk in the store of John Lucas, at Sparta, under a sermon of Lovick Pierce, at the Sparta Camp-ground, he was awakened and was converted. He spent one year in Georgia, and one in Charleston, and this year returned to Georgia. The next year he went to the far West. Of these two young heroes we shall speak hereafter, even though after 1812 they are mentioned as being in the Western Conference.

After a great revival there is other work to be done, and a very important part of church work in early Methodist days was excision. Get them into the society, train them well; but if they will not be trained, cut them off. This was the process. Lewis Myers especially believed in amputation, and, believing it did good, he never allowed his sympathies to control his surgery. Wince they might, but the amputation went on. There was no considerable increase reported at the conference which met in Columbia, S. C., December 23, 1810. It

* Ford's MSS. † Bishop McTyiere.

met in the house of Governor Taylor, then Senator, and after a session which seems to have been pleasant enough, but without anything of special interest, the conference adjourned and the preachers went to their work.

The districts remain unchanged, and the same presiding elders had them in charge. Alexander Talley, the first of three brothers who were to do good service for the Church, entered the conference this year. He was a Virginian by birth, but his father had removed to Greene County. He was sent to the Ocmulgee Circuit, with Drury Powell. He afterwards went as missionary to the Choctaw Indians in Mississippi, and when they left Mississippi for the far West, he went with them there, and remained in the work until he died. He died in Louisiana in 1840. Thomas Y. Cooke was sent to Milledgeville. He was the first stationed preacher ever stationed in the then capital of the State. The town was now eight years old, and its position as the capital had drawn quite a bustling and intelligent people to it. The new Methodist church had not long been made ready for occupancy. It was located where is now the cemetery. There were 102 members in the station, and it was consequently the largest station in the State. Augusta had but sixty-four white members, and Savannah three. Warrenton, which was set apart as a station, with John Collingsworth for its pastor, did not remain such but one year, and was then returned to the Warren Circuit.

One name occurs in the appointments this year which was long on the minutes of the South Carolina and Georgia Conferences—the name of Whitman C. Hill, who was for many years one of the most, if not the most successful worker in the State. He was from the re-

spectable and wealthy family of Hills in Oglethorpe County. He had enjoyed all the advantages which those early days gave him, and was a man of very fair attainments. He spoke with great fluency and correctness, and was very moving in his appeals. His soul was ablaze with evangelical fervor, and wherever he went souls were converted. His wife, the daughter of Isaac Smith, of precious memory, was his efficient assistant in his work, laboring in a woman's sphere continually to do good. We shall meet him often as our story progresses.

On the banks of the Tombigbee, in the southern and western part of Alabama, was quite a body of American settlers. Pensacola and Mobile were the ports to which came the peltry of the Indians and the goods of the traders. Prior to the purchase of Louisiana and the opening of the Natchez Country, there were a few whites, who had already left the white settlements and squatted in the Nation. They were a lawless and licentious crew; but after the invention of the cotton-gin, and the purchase of Alabama from Georgia, the number of the settlers increased, and their characters improved. Some of them came from North Carolina, by the way of the Tennessee River, to near Huntsville, and thence through the wilderness to the Tombigbee, and then on rafts and in small boats to the settlements.* Others came from the Natchez Country, and others from Georgia.

In 1803 Lorenzo Dow, making his way to Natchez, came into this country. He found quite a number of settlers in one group, and a few scattered along the

* Pickett's Alabama.

river for seventy miles. He left a chain of appointments, which he afterwards filled. He was probably the first Protestant, as well as the first Methodist preacher, who ever preached the gospel in Alabama.*

This visit was made in 1803. Tobias Gibson and Moses Black, both of whom had travelled in the South Carolina Conference, were in the Natchez settlement, and after Dow had visited this country, they came from the West, and preached in it; but it was not until 1808 that Asbury resolved to send the frontiersmen of Alabama a preacher. At the conference at Bush's, in Greene County, Matthew P. Sturtevant was selected for the work. Sturtevant was a Virginian of moderate gifts, and without the capacity to organize and build up a work requiring as much heroism and skill as this new field demanded. He, however, went into the wilderness and began his work; his health soon failed, and when Col. Joe Foster, the father-in-law of Dr. Pierce, went on an expedition to the Tombigbee, he found the lone missionary sick and discouraged, and he brought him back to Georgia with him.† Michael Burge had gone to his aid, and he continued the work until Jno. W. Kennon came, and at the Conference of 1811, Jno. S. Ford was sent to the mission. The labors of Burge and Kennon we are reluctant to pass over without more than mention, but what else can we do? We get a glimpse, and only a glimpse, of the good men; see them in the wilds, pursuing their lonely work of love, and see the results of it; but of the laborers, and where and how the work was done, we know and can know nothing. Since Dow was at Tombigbee, until Ford

* Dow's Life. † Dr. Pierce.

came, we know nothing definite; but in his old age Ford wrote an account of his stay at Tombigbee, which we have been fortunately able to secure.

He had travelled his first circuit as third man on Apalachee, and had gone to see his mother in North Carolina. He did not go to conference, and was waiting for his appointment. It came at last. *The Tombigbee.* It was 500 miles away—300 miles through the Indian Nation. There were trails instead of roads; there were rivers to cross, without bridges; there were no houses to shelter the traveller; the swamps they had to cross were only inhabited by the alligator, the panther, and the bear; and the young preacher sent to the work was only twenty years old. He, however, did not delay, but bade farewell to his mother and to his affianced; for, young as he was, he had for two years been engaged to be married to a sweet mountain girl, whose hand, five years after, he came to claim, and then turned his face to the far West.

Despite the sober dignity which the pages of a history like this may justly demand, the poetic beauty of this scene must for a moment arrest us. The humble North Carolina home, the simple-hearted Christian mother, the weeping, shrinking, timid girl, to whom the young preacher was all in all; the short, ruddy-faced, determined boy; the wild woods, the deep rivers, the rude frontiersmen; the unpaid toil; the intrepidity; the Christ-like love—all these pass before us as we see Jno. S. Ford leaving his mother's home for the Tombigbee. "Every Christian," says Vinet, "is a hero; every Christian minister a leader of heroes." But such heroism as this is rare, because rarely demanded. He shall tell his own story:

"Our conference was held in Columbia. News then travelled slow, and it was some time before I found out where I was to go; when it came I was surprised somewhat.

"I was appointed a missionary to Tombigbee Mission, in the Mississippi Territory. But I had determined to go where I was sent. I therefore delayed not, but fixed up, and bade farewell to my dear afflicted mother, brothers, and sisters, and to her who was now dearer to me than all others, and started to my distant field of labor. It was a long way. Between 400 and 500 miles of it had to be performed on horseback, and 300 of it through an uncultivated wilderness, inhabited only by the Indians.

"I had to pass through the circuit I had travelled the previous year. Brother Osborn Rogers was on that circuit, and the first Sabbath after I left I spent with him at one of his appointments. There were two other preachers appointed to the Mississippi field besides myself, but I found when I got to Georgia that they had gone on and left me behind, and it seemed I would have to go alone through the wilderness; but this looked like an almost impossible thing, as it was winter and the streams almost full. But I found a young man in Athens, a student in the college, who wanted to go through to visit his parents in Natchez. We concluded to join and go through together. We got a wallet of provisions, a hatchet, and some cooking utensils, two blankets apiece, and took the wilderness. There were then no white inhabitants from the Ocmulgee in Georgia to the settlement on Tombigbee. We had to lie out ten nights and travel eleven days before we got through. During our journey we had a great deal of

rain, some snow, and one heavy sleet. The water-courses were all full, and few of them bridged, and but few ferries. We had to carry over our things on logs, and swim our horses through. On the eleventh day we ate our last cake for dinner, expecting we should have to do without bread that night, but fortunately we got into the Basset's Creek settlement, and to the house of Brother John Dean, who received us cordially and supplied everything needed to make us comfortable. I felt very grateful to my Heavenly Father that He had brought us all through safely the dangers and difficulties of the way, and directed us to such a kind friend and brother, in that distant and strange country. I was now in my mission, and this was one of my pleasant homes during my stay in that mission. Brother John W. Kennon was already on the mission, and had been during the past year, but he was not able to be in that neighborhood for some days. My travelling companion, after resting a day or two, went on towards Natchez. There was a pretty good society in this neighborhood, and the Friday after my arrival was fast-day. I attended meeting and preached for them, and they seemed rejoiced and thankful for my safe arrival. I felt encouraged and hoped to see good times among them, and in this I was not disappointed, for we had a revival and many were added to the Church during the year. Brother Kennon came on in a few days, and I went around the mission with him. It extended from the neighborhood on Tombigbee to the upper settlements, including the Basset Creek, fifteen miles from its mouth on Bigbee; thence to the upper settlements on Buckatuna, down that to Chickasawhai, and down that sixty or seventy miles; then to Leaf River, and

thence back to Chickasawhai; then to St. Stephen's, then down Bigbee to the neighborhood of Wakefield.

"Our appointments, few and far between, were scattered over a large extent of country. We had long rides, hard fare, too much water in winter, and but little in summer, but we found many kind, affectionate friends. They were mostly new-comers, and not prepared to extend accommodations to us as well as they wished; but when they did as well as they could, we felt satisfied and grateful. I shall ever remember them kindly, especially Brother John Dean and his family. They treated me as a son—may God bless them! So, also, I may say of Brothers John McRay, Boykin, Godfrey, and many others. I found Brother Kennon to be a pious man and a good preacher, a kind and affectionate brother in Christ. We labored in harmony, and with some success. We formed new societies, and had some churches built.

"This was the year of the 'earthquakes,' as it was called, from the shaking of the earth in 1812. This produced general alarm, and many who had been skeptical and entirely indifferent about their future welfare were waked up. Our congregations increased. They began to think the Bible was true and our preaching of importance. I was asked if the Bible said the earth shall reel to and fro like a drunken man. I told them it did, got the place and read it to them; and when they felt the earth in motion again their fears were alarmed, and they cried to God for mercy, and through the influence of the Holy Spirit many were led to exercise faith in Christ, and obtained forgiveness and a change of heart, and were made new creatures in Christ Jesus. We had a gracious revival, and added many to the Church."

The next year the Tombigbee Mission and the name

of Ford are not found on the minutes of the South Carolina Conference, but on those of the Western, where he appears as sent to the Attapakias. This was still farther to the west, beyond the Mississippi, on the borders of Texas. Four preachers had volunteered to come from Georgia to his aid. They were Lewis Hobbs, Richmond Nolley, Thomas Griffin, and Drury Powell. Saml. Dunwoody was to come with them, but, being a delegate to the general conference, which met in May, he could not come then, and never came. Ford left Nolley and Drury Powell on the Tombigbee Circuit, and in company with Hobbs and Griffin went on to the Natchez Country. They found some old Methodists on Pearl River, then reached the Red Lick settlement, now Vicksburg, where they left Lewis Hobbs. Then the two young preachers, Ford and Griffin, crossed the Mississippi and were in Louisiana. It had for not quite ten years been in the possession of the United States, and was only thinly peopled by any class of settlers, and by very few Americans. Griffin went north towards the Arkansas line, and Ford towards the south. As they travelled together before they reached the point from which they were to take different ways, they came to a small log-church. It had been built by James Axley, and was one of the first Methodist churches in Louisiana, and one of the first west of the Mississippi. Axley had travelled in these prairies a few years before, and having been literally starved out, unable to get food for his horse, and unable to travel without him, he had started for his home in Tennessee. He had to stop a few weeks for his horse to recruit, and while he was resting, with his own hands he built a church. This was the only church Ford found. Methodism had now been

six years in Louisiana, but had accomplished but little. Ford soon found himself in the prairies to which he had been sent. They were wild and untracked, filled with deep bayous, dangerous streams, and wild swamps. Now and then he found a body of settlers of many nationalities—negroes, mulattoes, quadroons, Spaniards, Frenchmen, Creoles, and Canadians, alike in neither language nor costume, in nothing but godlessness. Here the young preacher pursued his arduous work. He remained for two years on the west of the Mississippi, then two more years in Mississippi, and after five years' absence from North Carolina, was appointed to the Nolachucky Circuit in Tennessee. He returned home before he began his work. His sweetheart, faithful all the time, was waiting for him, and as he had fairly won his bride, he was married as soon as he returned, and then went to his work.* He travelled a few years, and reluctantly located; then returned to Georgia and labored as a local preacher, re-entered the conference, was driven to location again by insufficient support, and again re-entered the work, and in it died. He was for a long time superannuated. He was a dignified, meek, gentle old man, who, although almost stone deaf himself, used to preach to others a Gospel he could not hear himself. He was much beloved by all who knew him. The dear wife who had been the joy of his heart in youth and manhood and age, died a few years before him, and the deaf old man, now doubly lonely, waited for the Master's call, which came in 1867, when he went home.

Asbury visited Georgia again this year, having been nearly three years absent. He entered the State below

* Ford's MSS.

Augusta, and preached at Old Church, the first time in over twenty years, and thence to Lovett's, in Scriven. These Lovetts were the parent stock of those who are doing the Church service now. He passed through Effingham, and went to Savannah, where the good Dr. Kollock had several kind interviews with him. He was accompanied on this visit by Henry Boehm, who preached in German for the Saltzburghers. He found that Lewis Myers, then presiding elder, had secured a lot for a new church in Savannah. He returned to South Carolina, and thence to Camden, where the conference met, Dec. 31, 1811. The session seems to have been one of great harmony, and the reports indicate that the year in the entire conference had been one of great prosperity. During its progress there had been a net gain of 3,380 members. There were now eighty-five effective preachers on the roll. The districts in Georgia remained as they were. The Milledgeville Circuit disappeared, and the Cedar Creek took its place. Cedar Creek runs through Jasper and Jones, and the Cedar Creek Circuit included Jasper, Jones, Baldwin, and a part of Putnam. It included a fine country, which had been settled for eight years with a good people, who had means and energy. The number of members reported in it was 845. The most important circuit as to numbers was the Broad River, which had 1,427 members. The Apalachee had 1,034, and the Little River, 742. The Sparta had 742. Then came the circuits in the more thinly settled country: the Washington, which had only 298, and the Ohoopee and Santilla only 100 each. The Alcovi had 986. The Louisville, 517. There were three small stations, Milledgeville, Augusta, Savannah. Milledgeville was the most pros-

perous station, and in Savannah there was still only three members.

During this year the war with England was declared, Savannah was threatened by the English fleets, and troops from Georgia were called for. Up to this epoch the Methodists and their preachers had been denounced by their enemies as Tories; but they now came so bravely to the call of the country, that from this day the accusation ceased.

At this conference delegates were elected to the general conference provided for in the session of 1808. The legislative bodies of Methodism have, like all other features of her economy, been the offspring of necessity—the children of Providence. First, there was the quarterly conferences of Mr. Wesley's societies in America, and then the annual meeting of all the preachers, and then the general conference, of which all the elders were members, and which met every four years. The first regular general conference was held in 1792; of this no minutes are preserved; the second in 1796, of which we have given account. There was a kind of legislative council, of which Richard Ivy, of Georgia, was one of the first members, and of which the histories of Methodism give a full account, but concerning which our history need do no more than make mention. The delegated general Conference was to meet in May, 1812, in New York, and at this session of the South Carolina Conference delegates were elected. They were Lewis Myers, Lovick Pierce, Jos. Tarpley, Daniel Asbury, W. M. Kennedy, Samuel Dunwoody, Jno. B. Glenn, Jos. Travis, and Hilliard Judge. Of these only Lovick Pierce now lives, and of all the body, that venerable man is the only one who remains.

We cannot get a proper view of Methodist history by the mere recital of current events and the mere portraiture of the workers. We must pause now and then, and survey the ground over which we have passed, and mark the changes which have passed over church and state.*

Georgia had undergone great changes in the last ten years, and Georgia Methodists had passed through a very important period. It has now been nearly thirty years since the first Methodist came, and the children of those who were converted then, and some of those who began to preach, now enter into the work of the ministry themselves. Even the frontier counties of Georgia have largely lost the rudeness which always belongs to new settlements, and the older counties of the State have taken on many of the pleasant features of refinement and cultivation.

The early Methodist preachers were a peculiar people. This they knew themselves, and they were not disposed to deplore the fact. They believed Christians ought to be a peculiar people, and especially preachers, and not to be conformed to the world. The old discipline was the guide-book, and no army officer ever regarded more strictly the army regulations than a faithful preacher his discipline.

Asbury had brought with him, from England, the dress and habits of an English Wesleyan, and as Wesley was Asbury's model, so he was in his turn the model of the American preachers. The dress of both preachers and people was as marked as that of the Quakers. A preacher who did not wear a straight-breasted coat was

* Travis.

in sinful conformity to the world. It was not the coat he wore, but the motive which led him to wear any but a straight-breast, that made it an offence. The hair was to be cut short, and brushed neatly down on the forehead. No preacher ever thought of wearing a beard. It would have been almost as offensive as a heresy. The good brethren would have lost all confidence in his piety if he had been so worldly. The pantaloons of the French had taken the place of knee-breeches, and there was some disposition to wear newly-invented suspenders, or *galluses*, as they were called. This was very objectionable, and the young preacher who used these convenient articles, had to account for it. Bishop Capers tells how an old brother said to him once: "Brother Capers, I do love you; but oh, them galluses!" And there is a tradition that in one quarterly conference a young probationer was complained of for wearing them, and forty years afterwards another for not wearing them; and so with the good women—they dressed with perfect plainness. These details are historical and are not simply amusing, for a great principle lay at the base of this to us apparently trivial matter. Dress was running the world wild. Extravagance and impurity were alike fostered by it, and Methodism, aiming to develop an inner life, did not do ill when she endeavored to train her children to use that which was outward, and not abuse it. The hour for rising was generally four o'clock, winter and summer. From that time to six the preacher read and prayed. After prayers with the family, and breakfast, he mounted his faithful horse and was off to his appointments. He preached about twelve o'clock, and invariably held class with his flock, whom he had not seen in twenty-eight days,

and would not see again for twenty-eight days more. He went home with some good brother, and frequently preached again at night. This he did every day in the week except Monday. His colleague and himself met that day, and it was a rest day. If he had a wife, he tried to get to see her then; but generally he was single, and spent the day with his colleague. There was a conscientious exactness in filling appointments, and to do that he braved all weathers and dared all dangers. The rides were long, the exposure great, the labor exhausting, for he was generally a boisterous man. All this required men of iron, and but few preachers were able to endure it long; and health giving way, one by one they sank into their graves or retired from the work broken down in body. The salary allowed was eighty dollars per annum. Up to 1804 it had been sixty-four dollars; before a federal currency it had been twenty-five pounds Continental money. A wife was allowed the same as her husband. This was paid out of quarterly collections, taken at first by the preachers, and then by the stewards. Each preacher reported everything he received to the conference, presents and all, until the law regarding presents was repealed. If there was a deficiency, the conference made it up, if it was able to do so. There was no provision made for family supplies. If a preacher married and had no property of his own, he had no alternative but to locate after his family grew too large to board around with him.

The effects of a disease remain when the causes which gave it being have passed away. The limb once paralized remains long useless, even after the clot of blood which effected the injury has been absorbed, and it is

often years before the habit of use returns. So in the Church. When Humphries and Major began their ministry the members of the societies were few. The people were all poor, and in 1812 the same usages which obtained in 1788 were still existent. They had come down to children who believed their ancestors to have done just right; and now, when Methodists were a well-to-do, and many of them a rich people, the same old habit of giving a quarter of a dollar per quarter continued. The preachers, as we have seen, were literally forced to retire from the work, or to remain single.

The first Methodists, for the support of the ministry, gave little and gave it reluctantly. Why was this? Was it the love of money—a criminal penuriousness? We think not. The same Methodist who gave twenty-five cents per quarter to his self-denying preacher, kept an open house and entertained a whole quarterly conference; he would go twenty miles to a camp-meeting and feed hundreds. He would oftentimes give the old preacher a home as long as he lived. He would stop every plow, and send every slave to meeting on a week day. No poor ever cried to him in vain for bread. No sophistry could induce him to take more than legal interest for his money; yet he did not give liberally to support the preacher, and as yet there were no missionary societies among the Methodists.

There were no paid preachers in those days. There was a doubt whether they ought to be paid. The clergy of Virginia, from which State the fathers of these Georgians came, had been supported by a reluctantly paid tobacco tax, and the very thought of a hireling ministry was obnoxious to the mass of the people. The Baptists preached for nothing, and gloried in it. Humphries,

Ivy, Major, had received comparatively nothing; why should their successors need so much. Then the preachers said nothing about money, except to discourage its accumulation. To get men to cease from drunkenness, horse-racing, gambling, and Sabbath-breaking, to secure their conversion, to induce the worldly girl to lay aside her rings, and ruffles, and the gay young man his worldly ways, and to go to class, and speak in love-feast, and pray in the family, and maybe preach—this was the object at which they aimed. They said but little, and that little always timidly, about the religious use of money, and thus our forefathers in the ministry prepared the way for their own banishment from the work they loved so well.

The people were generally plain, and generally with but little education, but they were men of sturdy character. There was now and then a home of elegance, but mostly the homes were simple. Industry and prudence were the chief virtues next to piety. There was no want in all the land.

The religious habits of the Methodists were as marked. When a man was converted in those days, he expected to shout; he expected to get happy at every circuit-preaching day and at every class-meeting. He expected, when he joined the Church, to go to circuit-preaching and camp-meeting. He expected to pray whenever he was called on; he expected to pray three times a day in private, and to abjure all the vanities of the world. This was what he believed the life of a good Methodist demanded. So, when the young girl, happy in her new experience, came home from the camp-meeting, where she had been converted, she took off every ruffle and frill from her dress, every flower from her bonnet, every ring from

her fingers. She had made up her mind to live a life of consecration and simplicity, and to take up her cross, as she called it at all times. So she was ready to pray in the family, to pray in class-meeting, and to pray in church, and was an angel of mercy to those around. This was what the early Methodist calculated on, and this was what they did. They did not expect to support a married preacher, and they did not do it until they were convinced it ought to be done.

The discipline of the Society, as the Church was called, was rigid and certain. Every man, high or low, knew he would be called to account for any violation of rule, and so directed his steps. The Iron Duke lived before himself in his kinsman, John Wesley, and the same spirit which ordered an unfaithful quartermaster to be shot, ordered an unfaithful member to be cut off, or an inefficient preacher to private life. The discipline of the English Methodists was introduced into the Methodist Episcopal Church in America.

The local preachers of those days were numerous and efficient. They knew they had work to do, and they did it. The circuit preacher came to only four of his twenty-eight appointments on Sunday, and the Sabbaths fell to the local preachers. They led the way into new fields. They assisted at every quarterly and every camp meeting. They oftentimes had to ride fifty miles to get to them; but they were there. We are painfully conscious of our inability to give to those good men the place they are entitled to, but no effort of ours has been sufficient to rescue many honored names from unmerited oblivion. The faithful class-leader, the only pastor of the flock in those days, was invaluable when the preacher in charge was not ex-

pected to be more than he was, the *preacher in charge*. The steward's office, so important now, was only of small value when all that was required of 900 members was to pay up their $100. There was only in a large circuit, embracing several counties, only seven, and these circuit stewards, as they were called, visited the churches occasionally, and took what the people were willing to give. They had no system, and did not see the need of one. David Merriwether or Thomas Grant could have paid the whole assessment for the Little River Circuit, and never felt the loss of the money. So the people were not trained to do anything systematically in this direction, nor was there much improvement for several years after this.

CHAPTER VI.

From 1812 to the Death of Asbury in 1816. Henry Bass.

James O. Andrews—Samuel K. Hodges—Location of Lovick Pierce—Sketch of his Wife—Thomas Darley—Location of Russell—Allen Turner—Elijah Bird—Continued Decline—Asbury's Death—Character of Asbury, etc., etc.

The districts retain the same presiding elders. The Oconee District, over which Lovick Pierce presided, had in it only three appointments, Apalachee, Broad River, and Oconee, but they stretched from the Savannah River to the Ocmulgee, and from the upper part of Jackson County to the lower part of Putnam.

Samuel M. Meek, a gentle, gifted man, was sent to Milledgeville. During this year he established the first Methodist Sunday-School in Georgia of which we have been able to find any mention.* He studied medicine with Dr. Byrd, and located at the next conference.

Henry Bass was on the Apalachee Circuit this year, and though it was his first year, he was in charge. He was from Connecticut. At twenty-one he came to North Carolina. In Fayetteville he was converted and joined the Church, and soon after entered the conference. He began in 1811 a travelling ministry, which continued for forty-nine years. His first circuit was in Georgia, but he did the most of this work in South

* Mr. Troutman.

Carolina, and there ended his life. He was an earnest worker and a very successful one. He was in Augusta in 1819, when there was the most gracious revival that city had ever known. He was in Savannah in 1817, when Methodism made an advance it never lost. He enterprised and built the first parsonage in the State. He was laborious, careful, devotedly pious, and very useful. His last days were days of great suffering and of great peace.

He married a Georgia maiden, a lovely young Methodist, in Augusta. He left behind him two sons, faithful ministers of the Word, Dr. W. Capers Bass, of Macon, Ga., and Prof. Henry A. Bass, of South Carolina.

James Russell was sent to Savannah this year. Savannah was still a forlorn hope. There were but three white members in the society. A church lot and some building material had been secured, but the house was not built. Lewis Myers desired the Bishop to send the most famous man of his time to help him in the important work; and Russell was sent. He left the country to which he was so well suited, to enter into the city for which he had no fitness at all. He left a people who rarely heard any preaching but that of plain men, to go where for years the matchless eloquence of Dr. Henry Kolloch, and the scarcely less attractive preaching of Dr. Henry Holcomb, was for every Sunday. He left a country where the Methodists were numerous and wealthy, to go where three poor white people and four poorer negroes were all the society. It was like confining such a frontiersman as Daniel Boone to the limits of a child's nursery. Russell needed room for work, and encouragement in it, but the city afforded him but little opportunity for

the work he would do, and no encouragement to do that. The man who had held thousands by the enchantment of his eloquence, could not be eloquent before the empty benches of a small room.

To support his family he cut the marsh grass from the neighboring marshes and hawked it about the streets of Savannah. To build the church he cut the timber on the banks of the river with his own hands, and brought it in a raft down the stream. He finished the house and found himself involved in debt. He entered into trade, made some successful contracts with the quartermasters, then began to do business of various kinds for his friends in the interior. Success attended him. He made money rapidly. He spent it like a prince. The times were those of wild speculation, and he began to speculate. He bought the old site of Vienna in Abbeville, S. C., at the head of Savannah river navigation, and purposed the building up of a city.* Then suddenly came the peace. Then many of the largest commercial houses in the world went down, and soon James Russell was a bankrupt, injuring in his fall his dearest friends.

Next to an intentional dishonesty, one of the most painful things in life is a bankruptcy, when the bankrupt is conscious of uprightness, but knows others do not so regard his course; when he has never intended to injure any man, but knows he has done so. Poor Russell! he had held so high a place among his brethren. And now to be denounced, by those who once loved him and honored him, as one who had deceived and defrauded them! He was a hopeless bankrupt. He

* Dr. Pierce.

could not, if he had had capacity, have recovered himself; and alas! he had lost what was dearer to him than all, his ministerial place. He located—his family had grown up around him; he struggled hard to support them. In Augusta he used to make a scanty living by using a wheelbarrow to carry packages.* He was still a young man, but care had broken him in heart and in body. He had given his youth and young manhood to the work of the ministry; he was fitted for nothing else. He was still permitted to preach as a local preacher, and Stephen Olin heard him at that time with unmixed delight.† The lamed eagle would attempt to soar as had been his wont, and, crippled as he was, he soared like an eagle still, but he soon grew weary, and came to earth again. He never lost his Christian integrity. His name was never sullied with the stain of intentional wrong. He was as meek, and gentle, and patient, in the days of his adversity, as he had been joyous, and brave, and generous in other times. None now recall him save to honor him as the wonderful genius who had consecrated all to Christ and brought many souls home to glory. He died in 1825, at Dr. Meredith Moon's, in Abbeville, S. C., when he was about forty-five years of age.‡

The general conference met in May, 1812, in New York. Bishops Asbury and McKendree were both present. It was the last general conference Asbury ever attended; ere the next he was in Heaven. The general conferences before this had had their sessions with closed doors, excluding every one except the elders,

* Mrs. Waterman.

† See letter in the first issue of the *Christian Journal.*

‡ Dr. Sprague, Bishop Wightman, Dr. Pierce, and others.

who composed the body ; but now all the preachers in full connection were admitted into the gallery as spectators. Bishop McKendree presented the first Bishop's Pastoral, which was referred for consideration to the respective committees. Lewis Myers was on the Committee of Episcopacy. The presiding elder question again came up, and some some very strong men from the east and north argued that the office should be made elective. The delegates from the south and west opposed this view then, and at future times. It was, however, only defeated by a small majority.

James Axley endeavored unsuccessfully to have a new law introduced into the discipline, forbidding the distillation and retail of spirituous liquors by members of the Church. This was voted down, on the ground that we had already decided that such persons should be dealt with as in case of other immoralities. A motion to forbid members of the Church from buying lottery tickets was presented, and action was deferred to the next general conference. The slavery question as usual came up, but was quietly disposed of by a motion to lay the subject on the table. J. Early introduced a resolution which for many years stood in the discipline, to forbid the giving of treats at elections. The South Carolina delegation seems to have been a very quiet one, only one motion having been made by Lewis Myers, and none by any other of the delegates.

The conference continued its sessions till May 22d, when it adjourned to meet in Baltimore, May 1, 1816.

As its hour of meeting and adjournment were from nine to twelve, and from three to five, it was really in session more hours than the conferences of the present time, which remain together for one month.

The war was now upon the country, the Indians as well as the British were in arms, and the embargo stagnated all trade, so that there was general alarm and depression. It was not to be wondered at that there should be for the first time in several years a decrease of members. In the Sparta District the decrease was nearly 400, and in the Ogeechee over 200; but in the Oconee there was a considerable increase, so as to nearly offset the lapse in the other two. There were no considerable revivals, and this was the beginning of years of constant, though slow decline. The total number of members reported at the Conference of 1813 was 8,453 whites and 1,450 colored members of the Church.

Jno. B. Glenn, who was on the Ohoopee Circuit, was from Chester District, S. C. He was converted when he was twenty-one, and joined the conference in 1809. He travelled for some years, then located, and after living in Jones and Merriwether counties in Georgia, finally moved to Alabama, and settled in Auburn, where he died in 1869. He was a good and useful man to the end.

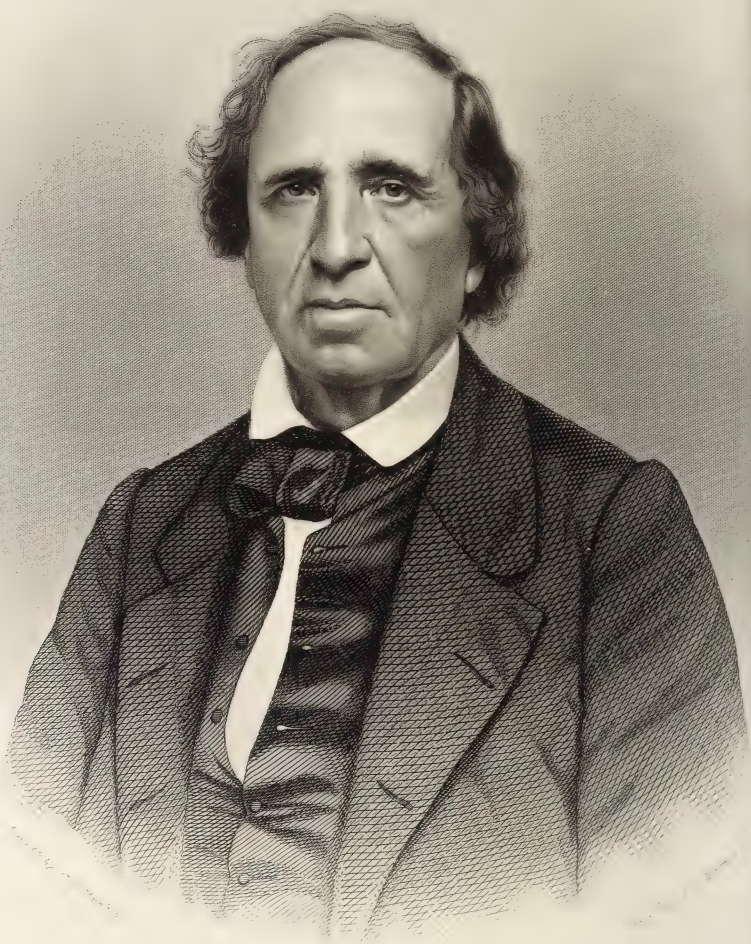
The conference met at Charleston, December 19, 1812. Bishop Asbury was present. To reach the conference the feeble old man had ridden on horseback from Kentucky, where he was in October, over the mountains of East Tennessee and North Carolina, through the upper part of South Carolina, and on to Charleston. The weather was severe, and he often had to swim his noble horse, Fox, through the swollen streams. Although it does not properly belong to this history, we cannot forbear giving one view of this noble old man's travels when he was nearly seventy years old. Leaving Charles-

ton January 7th, he rode through the swamps of eastern South and North Carolina, suffering much from long rides, insufficient accommodations, and excessive cold. By the 8th of February he was at Norfolk, Va., and then, facing the cold March winds, he went northward through Eastern Maryland to Baltimore, which he reached on the 11th of March.* By the 5th of April he was in Pennsylvania; on the 1st of May in New York, to attend the sessions of the general conference; in June he was in Connecticut, suffering from high fever; passing into Massachusetts, he returned to New York, and held conference in the upper part of the State; then through Western New York into Pennsylvania, among the mountains and the Germans; across into Virginia, and back again to Maryland by September 1st; through Pennsylvania again to Ohio by the 11th of September, and into Kentucky by the 7th of October; southward through Kentucky, across Cumberland Gap to East Tennessee, and thence to Charleston.† To any one who will take the map of the United States, and consider not only the geography but the topography of the country through which the old Bishop and his faithful young companion travelled, the accomplishment of such a journey by such a man will appear almost incredible.

He says that the session of the conference was a pleasant one, and that the preachers saw eye to eye in making the appointments.

The arrangement of the Georgia work was changed. Lovick Pierce left the Oconee District, and Joseph Tarpley was appointed to it. The Sparta District ceased

* Asbury's Journal. † Ibid.



James O. Andrew

to be, and its circuits were divided between Joseph Tarpley and Lewis Myers. Lovick Pierce was stationed in Milledgeville. During this year a draft for soldiers was ordered, and, as preachers were not excluded, he was drafted with the militia. The colonel of the regiment offered him the chaplaincy of it, which he accepted, and was stationed at Savannah. Here he began to read medicine, and prepared himself for that location he saw was inevitable, under the then condition of things.

At this conference Lovick Pierce brought up from the Broad River Circuit the recommendation of James Osgood Andrew. He was the son of John Andrew, the first native Georgian who had joined the travelling connection. James Andrew was not a promising-looking lad when he was somewhat reluctantly licensed by the quarterly conference to preach; but he was a good boy, of good parentage, and might make a useful man, they thought. Preachers were needed, and so the conference, on the recommendation of his presiding elder, received him on trial, and he was sent as second man, on the Saltcatcher Circuit, in Barnwell and Beaufort Districts, S. C. His own estimate of himself was low, but not lower than that of some who composed the quarterly conference which licensed him. It required the entreaties of Epps Tucker to induce them to grant him license. He was required to preach, and after he came out of the church, mortified at his failure, he was *comforted* by one of the brethren saying to him, "James, I voted for you, but if I had heard that sermon I would not have done it." James did not go to Camden to conference, but received through the preacher on the circuit his appointment. A kind friend gave him a little

black pony which he called Cicero, and he started for South Carolina, on his life-long work in the travelling ministry.* W. M. Kennedy was his presiding elder, and it was well for the sensitive boy that he was, for Kennedy saw the brilliant mind of the young preacher, though the simple-hearted brethren of the quarterly conference did not. The crust on the diamond does not hide its beauty from the lapidary, and W. M. Kennedy was a judge of jewels. Thomas Darley was now a local preacher in the bounds of the circuit, and he did the boy every service which judicious counsel could do. The year ended, and he had done well. He was not required to go to conference, and went on a visit home to receive his appointment to the Bladen Circuit, in North Carolina. He was now in charge of a large circuit, with 600 members scattered over three counties in North Carolina and one district in South Carolina. There were many poor people in his circuit, and in one part of it the people had neither bread nor meat, but lived on peas, buttermilk, and honey. There were a number of Scotch Highlanders in the bounds of his work, who spoke nothing but Gaelic. They were rigid Presbyterians, but not sober, and the old Scotch pastor was himself too fond of a glass. The pious ones among them were known as new lights.†

Amid these surroundings the future Bishop prepared for conference. There was at that time no examination into literary proficiency. The great question was as to the young preacher's piety and zeal, and his success in winning souls, and his firmness in executing the

* From himself.

† His own reminiscence as published in *S. C. Advocate*.

discipline. While the circuit had not increased much in numbers, it was evident to the conference that young Andrew was not a failure. He went now to his first conference, which met in Milledgeville. He was sent in charge of the Warren Circuit, in Georgia. It was large and important, extending from Warren to Richmond, and including Warren, Columbia, and Richmond Counties. There were in it near 800 members—no small charge to a young man just admitted into full connection. Gause, his companion, was somewhat eccentric, who, after travelling a little while as Methodist, formed a now extinct body known as the Benign Society, and died in communion with the Baptist Church.* His next appointment was Charleston. He was the third man on the station, and two other young men, G. Christopher and Thomas Stanley, were with him. Timid and sensitive he always was; but now, in his twenty-third year, to be thrust into a large city was a great trial to his courage; but he did his work well. He was by this time a preacher of real power. He had been trained by constant practice for the pulpit. He had a mind of great native grasp, a heart full of deep feeling, a taste of the nicest order, and his expression was full of earnestness, tenderness, and pathos. He was fervent and fearless. His imagination was glowing, and although he was but a young man, he commanded the admiration of all who heard him; and though so young, was even then the peer of many of the foremost. There was a Scotch merchant in Charleston, named McFarland, who had a lovely daughter, Amelia. The family were all Methodists, and Amelia not the least devoted. The young

* Leaves from the Diary of an Itinerant.

preacher was not invulnerable, and in his fourth year he found himself deeply in love with his young parishioner, and engaged to be married to her. Now, there is nothing wonderful in this, and it requires no special amount of courage in a young preacher in this day to marry a good girl, when he has graduated into elder's orders; but not so then. The good Asbury had reached old age unmarried, and so had McKendree, and Bruce, and Lee. The preachers who married, located; and if Andrew married ere he was twenty-three, his elders thought he would be lost to the Church as an itinerant. Lewis Myers, yet unmarried, was noted for the severity of his castigations when a young preacher was so infatuated as to marry early and when Andrew knew all this and took the gentle Amelia as he did to be his wedded wife, he evinced the depth and ardor of his affection. He married her, and proved the falsity of the predictions and the folly of the scourging, and during thirty years of toil she was the joy of his life and the light of his home. With his young bride he went to Wilmington, N. C., for two years, and then to Columbia, S. C., for one, and in 1820 returned to Georgia, and was stationed at Augusta, where we will see him again.

Samuel Dunwoody was appointed at the Conference of 1812 to go to the Mississippi District, but, being a member-elect to the General Conference, did not go, and was sent at this conference to St. Mary's, which had been a station for two years, but continued one only during this year.

Samuel K. Hodges joined the conference this session, and was sent on Little River Circuit. He continued in the work in some relation until his death, in 1842. He

was a leading man in Georgia, and exerted a great deal of influence both in church and state. He was a man of finest business capacity, and was an efficient presiding elder the larger part of the time that he was an effective preacher. He was presiding elder on the Columbus District, when he was taken seriously ill and died at his home in Columbus, saying that for thirty years he had been trying to get ready for the change, and was not afraid to go. He did much for the Church in Georgia, and to his sagacious labors much of her present prosperity is owing.

Anthony Senter, who had been a blacksmith, and who had left his forge for the pulpit, was on the Sparta Circuit this year. He was a good man, with a strong mind and a warm heart. He filled important places, and died of consumption in Georgetown, S. C., in 1817.

Allen Turner's name appears as junior preacher on the Washington Circuit. It stood upon the minutes for forty years after this. He was an unlettered boy, but one whose very heart-depths had been stirred by his religious conflicts, and who had found a rich peace in a simple faith. He was a man of very marked peculiarities, strong in his convictions of what was right, and bold in asserting them. He dressed in the style of the older Methodists, never allowed himself the luxury of a laugh, and appeared to be a man of great austerity, but was really a man of exquisite gentleness. He was afraid of no man, and fought fearlessly when his principles were attacked. Judge Longstreet, who was his great friend, wrote some articles in favor of instrumental music in churches. Uncle Allen assailed him right gallantly, and made a brave tilt, even though he failed to unhorse his antagonist. Did a preacher wear a beard, or shave on Sunday, he might

expect an attack from this *censor omnium*. He did much very hard work, and did it cheerfully; and when old age and mental weakness prevented him from doing regular and efficient service, he was always engaged in trying to do good.

He was wonderfully gifted in prayer, and was a man of mighty faith. He was as well known and as highly respected as any man of his time, for "e'en his failings leaned to virtue's side." His good wife died some time after him, and his oldest son, Jno. Wesley, himself a very useful man and a travelling preacher, passed away not long after his father.

Thomas Stanley was from Greene County. He had applied for license to preach, and recommendation to the annual conference; but, before the presiding elder left for conference, his heart failed him, and he requested the elder to withhold the application for admission. After Lovick Pierce, his presiding elder, had gone to conference, Stanley's conscience gave him no rest, and he rode rapidly after him, and breaking down one horse, secured another, and reached the conference in time to have his name presented. He did good work for six years, and then located, and settled in Athens, where he was made rector of the Female Academy. While there, Athens was made a station and he was employed to take charge of it, and was thus the first stationed preacher there. During his residence his oldest son, a promising boy, died. While he bowed his head submissively, the stroke was a heavy one to him, and life was no more to him what it had been; and although he lived for a few years afterward, that blow was thought to have broken his heart. He removed to La Grange in its early settlement, and there ended his

pilgrimage. He was a gentle, gifted, and for that day cultivated man. His piety was of the deepest nature, and he was always devoted to the church of his early love.

Nicholas Talley, who came this year to the Louisville Circuit, was one of three brothers who all entered the South Carolina Conference and did good work in it. They were Nicholas, Alexander, and Jno. Wesley; of them only one now remains, an aged, superannuated preacher, in the South Georgia Conference. Nicholas Talley was located to preach by Dr. Lovick Pierce, when he was on the Oconee District. He was at the time living in Greene County. He entered upon his work and continued in it till his death fifty years afterwards. He was often in Georgia before the division of the South Carolina Conference. He then remained with that body, and continued to labor in it to the last. He was a very useful and a very solid man. The Church was always built up wherever he went. He lived in Columbia, S. C., for many years, and was much beloved. He was an elegant old gentleman, full of grace and courtesy.

Lucius Q. C. De Yampert, now in his second year, was stationed in Augusta. He was from Oglethorpe County, and was of French extraction. In our chapter of Methodism in the cities we have been able to give a sketch of him, furnished by Bishop Wightman, who knew him well. As is usual in times of war, there was but little religious prosperity. Georgia was threatened by the Indians on the west, and by the English fleet on the sea-shore, and troops were drafted, and some of them called for. There was but little to report to the conference, which met in Fayetteville, N. C., January

12, 1814. At this conference Lovick Pierce, Osborn Rogers, James E. Glenn, Joseph Travis, all of whom had labored in Georgia, were located.

Lovick Pierce had now been a married man for two years. Up to this time no man had continued long in the itinerancy after his marriage, and, indeed, it was a necessity that a married man should locate. There were no parsonages. The circuits were of immense size. There was no provision to shelter or feed his family. His *promised* income was only $80 per year. So well recognized was this fact, that no preacher was under any disapproval who retired, and a glad welcome always awaited him when he was able to come back. For several years the name of Lovick Pierce is no more seen on the minutes, and two general conferences convene, and his is not among the list of delegates. We can but deplore the sad necessity which drove him from the field at the time he was so much needed. He married a Miss Foster. Her father, Col. Foster, was an energetic, active, and successful planter, and a leading member of the Church; and her brother, Col. Thos. Foster, a lawyer of distinction, and afterwards a member of Congress. She was a woman of remarkable character, and has a right to a place in the History of the Church in Georgia. She was one of those women who labored not with Paul, but with one of Paul's successors in the Gospel, for many weary years. She had married a Methodist preacher. She loved his work, and she never impeded him in his way. A home was necessary, and she remained at it and brought up the children, while her faithful husband was away at his appointments. She never complained of her lot, but bore her part bravely. She deserves a place beside

him, so honored and so loved, in the affections of the Church.

The same presiding elders were appointed at this conference to the same districts. There were but four travelling elders in the State, apart from Myers and Tarpley, and the three best workers among them, Mason, Hill, and Russell, had small stations. The circuits were left almost entirely to the charge of young and inexperienced men.

The war, too, was upon the country still. Financial depressions, losses and anxieties, were on every hand. The Church suffered, and there was decline during the year.

In December, Bishop Asbury came on his last tour to Georgia. Sick and aged, he still worked on, and was now on his way to conference. Crossing the river at Elbert County, he met Joseph Tarpley, and they went thence to Samuel Remberts'. His heart was cheered with the accounts Tarpley gave him of camp-meetings on the various circuits, and while at Remberts', he received from John Early an account of that famous camp-meeting in Prince Edward County, Va., where a thousand persons were converted. He left Elbert and came to Athens, where he found Dr. Brown had much improved things at the college. He went thence to Milledgeville, stopping at John Turner's, in Hancock, Nicholas Wave's, and Bro. Holt's, and reached Milledgeville. This was the last conference he ever attended in Georgia, and the last Hope Hull ever attended at all, as it was the *first* to which Jas. O. Andrew, then closing his second year, had come. Milledgeville was a sprightly young town ten years old, the capital of the State. A church had been built, which was not yet finished,

and Bishop Andrew mentions in his reminiscences that the stumps were still in the streets. Bishop Asbury was suffering much with his cough, and could barely preach, but tried to do so, and for the last time spoke to the church in Georgia, and to the preachers who loved him so well, and who now wept most of all that they should see his face no more. There were a number of valuable men who retired from the field—men who had done faithful work in Georgia—Jonathan Jackson, Wm. Capers, Henry D. Green, James C. Rogers and James Russell, all located, and while there were a number who entered the work, there were none among them who afterwards reached any considerable distinction. Lewis Hobbs, the beautiful Christian of whom we have spoken, who had worn out his life in hard labor in the West, died during the year.

Lewis Myers and Joseph Tarpley still continue on the districts. Milledgeville, which has been a station, ceases to have independent existences, and becomes an appointment in the Cedar Creek Circuit. There was a very small decrease in the membership, and there are evidences of a state of stagnation in church work.

The conference met in Charleston, Dec. 23, 1815. It was a sad meeting. Only once, since the South Carolina Conference was organized, had Francis Asbury ever been absent; but now he came not, and would come no more forever. He, resolute to the last, had made an earnest effort to reach the conference, and had come nigh to the city, when he grew too feeble to travel farther, and reluctantly consented to remain in his sick-room. McKendree was present, and presided; daily communication was kept up between Asbury, thirty miles away, and his brethren. We know nothing, other than the

minutes tell us, of this last conference Asbury strove to reach.

The appointments to the districts continued as they had been. A few new preachers came to the State, and Thomas Darley was sent to the Louisville Circuit. There were a few other elders in the conference besides himself—Hill, Dickinson, Hutto, Sewell, Jno. B. Glenn, and Whitman C. Hill. The most notable man of the corps of preachers was Thomas Darley, an Englishman by birth, and had been one of Tarleton's troopers.

Of his encounter with Samuel Cowles, of Washington's Legion, we have already told. By some means Darley was left in America when the English troops were withdrawn, and under the ministry of Isaac Smith he was converted. He travelled a few years, then located, then re-entered the work, and in it died. His family resided in Jefferson County, and he travelled the works to which he was sent until 1830, when he was superannuated. He removed to Harris, then a new county, in 1832, and died there in great peace during that year. Dunwoody says of him: "He was a powerfully awakening preacher, and many a hard-hearted sinner was made to quail before the convincing power of the truth." He was eminently successful in winning souls to Christ.

Among the new names which appear this year we find the familiar name of Dabney P. Jones. He was on the Broad River Circuit. He was a homely little man, of good mind, and of great sprightliness of character. He travelled some years, and then located, and thus remained until his death long afterwards. He was a devoted temperance man, and an eminently successful worker in the cause for which he was State lecturer. He was very popular and very useful; he

labored efficiently in the local ranks, and moving in the early settlements of the new purchase west of the Flint River, he found ample field for all his labors. He preached the first sermon ever preached by a Methodist in the city of Newman.

James Bellah was a junior preacher of the Sparta Circuit. He was already a married man, and had a home. He was a man of good parts, and very useful. He travelled many of the hardest and some of the best circuits in Georgia. He was a tall, slender man, of dignified and impressive look, and preached with much earnestness and pathos. He belonged to the third class of Methodist preachers, and was the peer of any among them. He came after the unmarried pioneer had laid out the fields for tillage—when there was hard work and rough work demanded, when the majority of the people were comparatively uneducated, but when the coarser features of the frontier had passed away. He came when married men of experience were in demand, but when the Church had made no provision for their support, and who must, as he did, support themselves. He came from the purest motives, and labored hard, and died in the work. He was the brother of Morgan Bellah, who, the very year his health failed, took up his work where he laid it down, and who has continued a good and useful man to this day.

Elijah Bird was sent to the Saltilla Circuit. He was a South Carolinian, a good man, possessed of marked peculiarities, but noted through a long life for his love for the Church. For many years he was local and his home was long a preachers' resting-place. His wife was remarkable for her saintly character, and did much to assist him in his work.

The minutes—our only authority—tell a sad story this year, for there was a decline of over 700 members reported. As most of the preachers were young men, inexperienced in keeping records, it is probable there were statistical errors, but still the fact remains that the decline which began in 1812 still goes steadily onward.

At this conference the delegates to the general conference, which was to meet in May, 1816, were elected. They consisted of Lewis Myers, Daniel Asbury, Joseph Tarpley, W. M. Kennedy, Thomas Mason, Hilliard Judge, Sam'l Dunwoody, Anthony Senter, Jno. B. Glenn, James Norton, Solomon Bryan, Henry Bass, Reuben Tucker, and Alexander Talley, not one of whom are living now.

The conference adjourned, and Asbury, as soon he could, turned his face northward. He wished if it were God's will that he might be able to reach Baltimore by the time the general conference met in May. He had gone by slow stages towards Baltimore. He had reached Richmond, and preached his last sermon sitting upon a table in the old church there. He began his journey again, and in the house of a kind friend in Spottsylvania County, March 21, 1816, God gave to his beloved sleep, and Francis Asbury rested from his toils. From 1767 to 1816 he had been unwearying in his labors; nearly fifty years he had spent in striving to win souls. He had worked on two continents, and had travelled more miles on horseback over America, than perhaps any man in it. He had suffered much physical pain, for he was never at any time perfectly well. He had braved every danger and been exposed to every privation, yet he had never swerved. Than Francis Asbury a nobler soul never lived—a braver,

truer, gentler, more unselfish; and to no man does Georgia owe a greater debt than to him. With his death we may close this chapter and resume our story with the account of the General Conference in 1816.

CHAPTER VII.

1816-1823.

General Conference of 1816—New Bishops—The Cabinet—R. R. Roberts—Conference at Columbia—Andrew Hammill—Death of Hull—Asbury—Morgan—R. Green—George Hill—Jno. L. Jerry—John Simmons—Thomas Samford—General Conference of 1820—Isaac Smith—Jno. B. Chappell—James Dunwoody—John Howard—Wm. J. Parks—Thomas L. Wynn—Peyton L. Wade—Elijah Sinclair—Constant Decline—Cause of it.

The General Conference met in May, 1816, in Baltimore. McKendree, the only Bishop living, was present and presided. This was an interesting and an important session. The dread of episcopal power seems to have been growing, and the same spirit which had called forth the effort to make the presiding elder's office elective, for the protection of the travelling preachers, now gave being to a petition from certain local preachers in Georgia, for redress of grievances. Who these were we do not know; but we may conjecture that Epps Tucker and Britton Capel, who afterwards united with the Methodist Protestant Church, and were strong men, were the leaders in the movement. The right to deacons' and elders' orders had already been accorded to the class petitioning, but this memorial asked for representation for them in the Annual Conferences, and the privilege of having salaries for their ministerial services.* This was probably the first ap-

* General Conference Journals.

pearance of that cloud which burst forth in such a storm six years later. The usual committees were elected, and Lewis Myers was placed on his old committee on Episcopacy. Again the question of electing presiding elders was up on a motion from New England. After a very prolonged discussion the vote was taken, and the motion lost by a large majority.

Two additional Bishops were elected—Enoch George and R. R. Roberts. The amount to be allowed a travelling preacher was increased from $80 to $100 per annum, and for the first time it was required of the charges that provision should be made for the family sustenance of the preachers. A course of reading and study was recommended for candidates for membership in the conference.*

A committee was appointed, called the Committee of Safety. It consisted of Joshua Soule, Enoch George, and Samuel Parker. The report of this committee is an interesting document. The committee found the Church infected with many heresies. Pelagianism and Socinianism were preached in many of the societies. The discipline was not properly enforced. Pews were sold. The civil law was used to collect ministerial support; this was evidently in New England, though not so stated. The rule on dress was disregarded. Some preachers were arbitrary in administering discipline. The circuits were too small, and there was too great a tendency to confine ministerial labor entirely to the Sabbath.

A Methodist magazine was again ordered, which began its life in 1818.

* Journals.

James Axley brought forward his favorite measure to forbid the members of the Church from distilling and selling whiskey, and at last he had a resolution passed forbidding preachers from doing it. At this conference the report of the committee on the vexed question of slavery was carried after a motion of concurrence had been made by George Pickering, a leading member from New England. This resolution was as follows: "Therefore, no slaveholder shall be eligible to any official station in our church hereafter, where the laws of the State in which he lives will admit of emancipation, and permits the liberated slave to enjoy freedom." This resolution was long known as the compromise measure, and was the cause of much after-discussion.

The Book Concern, though it had grown from nothing in 1796 to a capital of $80,000 in 1816, was somewhat embarrassed; a change of officers was made, and Joshua Soule and Thomas Mason, who had travelled in Georgia, were elected agents. On the 24th of May, 1816, the conference adjourned.*

With the death of Asbury, and the senior episcopacy of McKendree, some very silent but important changes entered into episcopal methods. From that time the cabinet, as the assembly of the presiding elders and Bishops was called, became an institution. Asbury consulted no one in making his appointments. He knew every part of the work; he knew every preacher; he had great and not unwarranted confidence in his own judgment; he had been invested with this almost absolute authority when the Church was small and the preachers few, and, conscious of purity in its exercise, he was un-

* Journals.

willing to surrender any part of it. But McKendree, with more caution and better judgment, clearly saw that appointments could not be wisely made by the mere motion of any one man's mind, and he felt the need of and called for consultation with the elders; from this time it became a fixed custom. To many of our readers, unfamiliar with the mode of making appointments at conference, an explanation of the manner of making them may not be uninteresting.

The Bishop calls the presiding elders into secret session soon after the meeting of the conference. In this council each presiding elder is the guardian of his own district, seeing after the interests of both preachers and churches under his care. He states to the Bishop and the council what he thinks is best for the Church in his district; what circuits shall be formed; what stations established; what preachers shall be changed, and where they shall be placed. The whole council consider the matter and make suggestions. The Bishop sits as umpire, and, after making his own views known, makes the final decision.

McKendree was now almost an old man. Years of the hardest work had worn him down, and though he was still a stronger man than Asbury had been for many years, he was by no means vigorous. Enoch George and R. R. Roberts, two men of full strength and in middle life, were now his colleagues.

Roberts was a Western Marylander, who had spent his youth in the wilds of Western Pennsylvania. He was a mighty hunter and loved the frontier and frontiersmen with all their ways. He had been converted early, and had early begun to preach. His preaching was of high order, and he especially evinced fine administra-

tive qualities, and after having been a presiding elder, was selected at the General Conference of 1816 for Bishop. He was a man of large brain, large body, and large heart. He removed, after his election to the Episcopacy, to the wilds of Indiana, and lived and died in a log-cabin. His modesty was of the highest order, and the story of some of the most striking manifestations of it has been carefully preserved. One of these had its scene in South Carolina, and Travis knew the preacher concerned in it.* Roberts, on his way to conference, had reached the home of a Methodist in South Carolina, after dark one evening. The family had already supped. The Bishop made the ordinary request of a benighted stranger for lodging; this was granted, and he came in. He was a man of huge form, was dressed very plainly, and had nothing about him that betokened a man of position. The family were in a pleasant mood; the young preacher, a sprightly and agreeable man, was with them, and the Bishop was expected. The hours passed merrily by, but the Bishop did not come; the quiet stranger in the corner did not receive much attention, and when the hour came for retiring he went to his room. In a little while the young preacher followed. He found the old man on his knees in prayer and became assured that he was a Christian. When he arose from prayer he said to him:

"You are a member of the Church?"

"Yes, sir."

"Which way are you travelling?"

"To Columbia."

* Travis' Autobiography.

"Why, that is where our conference meets; we are expecting the Bishop; do you know him?"

"Yes, sir; I travelled with him."

"Why! did you? What is your name?"

"Roberts."

"Roberts! why, not Bishop Roberts?"

"Well, that's what they call me."

The young preacher insisted upon calling the family up and having supper, but the Bishop would not consent, nor would he allow him to make him known. The next morning the Bishop left, and when he met his young brother in Columbia he was especially kind to him.

The conference met at Columbia, December 25, 1816. Bishops McKendree and George were present. Bishop George had visited his old friends in Georgia, and now joined McKendree at Columbia. McKendree had made his journey through the Cherokee Nation to the seat of the conference.* There was considerable change, as there always had been, among the Georgia preachers, but none in the shape of the work; church affairs were moving in the old ruts.

Charles Dickinson was appointed to the Ocmulgee Circuit. "It was," says Dunwoody, "a large and laborious circuit, consisting of twenty-eight appointments for twenty-eight days. It included Twiggs, Wilkinson, parts of Jones and Pulaski Counties. The rides were long—a distance of from twelve to eighteen miles was between them." Dickinson needed a helper, and Lewis Myers employed James Dunwoody, the younger brother of Samuel Dunwoody, to assist him. There were some

* McKendree's Life.

parts of the circuit in Twiggs, where the population was considerable and the people wealthy; but in the larger part of the work the people were few and very poor. Charles Dickinson was a good man, of no great gifts,* but full of zeal and of very deep piety. He only travelled a few years, when he was taken sick at his home in Washington County, where he died in great peace. †

Whitman C. Hill had with him on the Little River Circuit a young man who was to do great and good work for the Church. This was Andrew Hammill. He was from South Carolina, and was of Irish descent; he had been early a Christian, entered the conference at twenty years old, and travelled for nearly eighteen years, when he died. He was a man of remarkable gentleness and piety, a diligent student, and distinguished for the purity and clearness of his style as a preacher. We shall often see him in the progress of this history, since he was from this time to that of his death constantly engaged in the Georgia work.‡

Anderson Ray, who was this year on the Warren Circuit, was for a long time a useful travelling and local preacher. He was a man of moderate gifts, but of great industry and piety. The corps of preachers in Georgia was not at this time remarkable for mental power. There were some men of excellent capacities, but the most of the preachers were young and inexperienced men, of ordinary ability, and either from this or some other cause to us unknown the Church continued to lose ground, and a further decrease of 500 members was reported this year. The next conference was to meet in January, 1818, and was to have met in Louis-

* Dunwoody's Life. † Ibid. ‡ Minutes.

ville, but the appointment was changed to Augusta, and it met in that city. Bishops McKendree and Roberts were present. James Norton, whom we remember as one of the early workers in lower Georgia, was the travelling companion of Bishop McKendree. The Bishop and himself had left the seat of the Mississippi conference attended by Thomas Griffin, who conducted them as far as Fort Claiborne, in the Tombigbee country. They then entered the Indian country. The creeks and rivers were high, and the country for miles was inundated. After many perils, in one of which they narrowly escaped being drowned, they reached the east bank of the Chattahoochee, and, although the Indians were not peaceable, made their way safely to the white settlements. They finally reached the hospitable home of John Lucas, near Sparta, and, in company with Lewis Myers, reached Augusta. "There was," says Bishop Paine, in his Life of McKendree, "some delicate and eventful business, which was attended to. What this was we cannot tell." This conference met January 27, 1818.*

During this year Hope Hull followed Asbury to Heaven. He had been a local preacher for twenty-five years, but had been a zealous worker for the Church all the time. Hull was in all respects a great man. In person he had large body and short limbs. He had a large, commanding head, a fine eye, and exceedingly bushy eyebrows.† He was a man of quick decision and of great firmness. Like most great men, he possessed striking peculiarities, some of them relating to little things. One of these was always to wear an old hat. As old as Father Hull's hat, was a proverb in North-

* Paine's Life of McKendree. † Dr. Pierce, in Sprague.

east Georgia.* His clothing was always too large for him, especially his boots. Once, the story goes, he complained of a pebble in his boot; when he drew it off, it had in it a small pair of candle-snuffers. He had remarkable penetration, and was thought to possess the power of discerning spirits. One day in class he met a man who said he was like old David, and had his infirmities. "Yes," said Father Hull, "and I am afraid you are like old Noah too—get drunk sometimes." † It was a centre shot, for the man was much given to the bottle. He had great influence with the leading men of the State, and the State University owed much to his fostering care. He bequeathed his name and his virtues to his children, one of whom, Asbury Hull, was a leading lawyer and statesman in Georgia, who died a few years since; and another, Dr. Henry Hull, once professor in the University, and who still lives, a useful Methodist of Athens.

It was now necessary to make some changes in the district presidents: Joseph Tarpley took the Oconee District, and Saml. K. Hodges was placed on the Ogeechee; Lewis Myers was sent to Charleston; Nicholas Talley came to Georgia again, to the important Sparta Circuit, and James Dunwoody, just admitted, was sent with him as junior preacher. James Dunwoody still lives (1875), although he has been for many years, against his will, superannuated. He was a long time a very devoted, laborious, and self-sacrificing preacher, whom we shall often see.

During this year Samuel Dunwoody came from South Carolina, and preached a stirring and able sermon on

* Bishop Andrew, in Sprague. † Ibid.

the love of money. He attributed nearly all the evils which the world had known to covetousness, and especially charged the decline of Methodism to this source. Solomon said in his day there were those who said erroneously the old days were best; and though Mr. Wesley endorsed Solomon, he said sadly, before his death, that the Methodists were no longer what they were. And still the same cry is heard; but there seems to have been much truth in Dunwoody's statement, for there was another year of decline, and another loss of 500 members. For now nearly eight years there had been only decline. The churches lost in members and lost spiritual power. Even the Apalachee Circuit—to which Dunwoody was sent, Barnet's health having failed—although one of the best in the conference, was in a cold, dead state.

Hodges, the new presiding elder, was eminently fitted for the office. He preached well, and in managing a district had few superiors. He was about six feet high, of sallow complexion, dark eyes, was very fluent in speech, and his judgment was of the best order. He had entered the conference with Jas. O. Andrew, and nominated him for the episcopal office, to which he was elected.

Elisha Callaway was junior preacher on the Saltilla Circuit. This was a hard circuit, and Callaway rarely had any other kind. He was an admirable frontiersman, warm-hearted, cheerful, courageous. He was a man of rare ability of character, full of generosity and tenderness. He transferred finally to Alabama.

The conference met in Camden, Bishop Roberts presiding. A new district was now laid out, consisting of circuits which had previously been in the Ogeechee

and Oconee Districts. It was called the Athens District. Joseph Tarpley was placed upon it. It consisted of the Broad River, Grove, Apalachee, Alcovi, and Sparta Circuits. The Grove Circuit is the only one of these circuits whose boundaries we have not endeavored to indicate. It consisted of those churches and preaching-places which were in the upper part of the State, bordering on the Indian Nation. The present counties of Hart, Madison, Franklin, Jackson, and a part of Clarke, were included in it. David Garrison, an elder, was this year in charge of it. He had been a local preacher for several years before he joined the conference, having been licensed in 1806. He travelled consecutively for ten years, and when his health gave way he was superannuated, and continued in that relation until the year 1842, when he died. He was a sober, pious, humble Christian, a plain, practical, spiritual, and useful preacher, a great lover of the doctrines and discipline of the Church. His voice failed him ere his consciousness, and he signified that all was well by raising his hand.*

W. B. Barnett was presiding elder of the Oconee District, which included only five circuits, but they embraced all the western and lower parts of the State. Samuel K. Hodges had the Ogeechee District. Asbury Morgan was in charge of the Ohoopee and Darien Circuits. He was now a deacon, and had travelled two circuits in South Carolina before he came to Georgia. He was born in Mecklenburg County, Va., Aug. 25, 1797, and before his twenty-first year was a travelling preacher. He advanced rapidly, and after he had

* Rev. W. J. Parks.

travelled ten years, while stationed in Charleston, he died of the stranger fever, the 25th of September, 1828. He was not a man of splendid talents, but was acceptable and useful.* His widow long survived him, and one of his daughters became the wife of J. Blakely Smith, who was himself a useful travelling preacher, and was long secretary of Georgia and South Georgia Conferences, and who died while he was presiding elder of the Americus District, in 1871.

Raleigh Green, another young man, was junior preacher on the Apalachee Circuit. He travelled only a few years, and then located; afterwards, when an old man, he returned to the work, and in it he died. He was engaged in worldly business, and, like most preachers, was not successful, but preserved his Christian character in the midst of his losses.†

George Hill, the junior preacher on the Warren Circuit, was destined to an early grave, but to a life of great usefulness before he was called away. He was born in Charleston, and was the son of Paul Hill, Esq. He was a brilliant boy, and began to preach at twenty years old. He travelled for only nine years, but in that time was placed in the most important charges. He was a powerful and an eminently successful preacher.

Mathew Raiford was received this year. He was only nineteen years old. He travelled several years in South Carolina, and afterwards on some of the hardest circuits in Georgia. He went as an assistant to Isaac Smith on the Creek Mission. He was a faithful man all his life, and "though sorely afflicted in his last years, retained his Christian confidence strong to the end. He died at

* Minutes. † Ibid.

Dr. James Thweat's, in Monroe County, in his fifty-third year." Asbury Morgan visited Darien, then a prosperous town at the mouth of the Altamaha, this year. It had been settled in 1735 by the Scotch Highlanders, but the settlement had been broken up; but now, as cotton sought shipment from the interior by way of the largest river in the State, the town at its mouth was growing in importance. The use of the only church in it was refused to the Methodists; but Morgan secured a counting-house near the river, and a plank was made a bridge from the bluff; when the worshippers were molested, the plank was used as a drawbridge. In 1831, Brother Shackleford, a devoted Methodist, moved to the place, and a church was soon built, and a revival followed—the first in Darien.*

Jno. L. Jerry was a junior preacher on the Broad River Circuit this year. He was of French descent, his father having come over with General La Fayette, to assist the American colonies. He joined the Church when young, and entered the conference at twenty-five years of age. He was on the frontier most of his life, travelling the hardest circuits in East and West Florida. In 1827, after ten years' work, he married, and located and settled in East Florida. After seven years in retirement, he re-entered the travelling connection, and remained in it till he died. He died of congestion of the brain in 1859. He was a very brave and a very self-sacrificing man, and one of great faith. On one occasion, at St. Augustine, he was threatened by a priest with imprisonment.† He fearlessly pointed to the American flag, and defied him. At another time, as he

* Dr Myers, in *S. C. Advocate.* † Minutes.

was riding alone through the Florida wilds, he found himself near a ferry, without means to pay for crossing. Dismounting, he prayed to God for help, and on his way back to his horse found a Spanish doubloon. He was not an educated man, but a man of great common sense, and was very successful in his work. His name is precious to Florida Methodists.

The Ogeechee District was now enlarged by the addition of the Black Swamp Circuit in South Carolina.

The chapter now drawing towards its end is one of the saddest in the history of Methodism in Georgia. There had been no advance, but a constant and painful decline. The State was prosperous, but the Church was never less so. So the minute figures say, and we have no access to other sources, for we are possessed of less information concerning this time than of any period before or since. The *Methodist Magazine* began its life in 1818, but there is in it no news of Georgia work. Better times were coming. During the year 1819 Bishop Capers, who was stationed in Savannah, writes that Warren County, in which John Mote and Jno. L. Jerry were the preachers, was in a flame throughout, and at the camp-meeting there were over one hundred converted, and over two hundred had joined the Church. There was a great revival in Augusta, under Henry Bass, and altogether a better promise in the conference.

John Simmons was on the Apalachee Circuit this year, and received another appointment, when he located. He was zealous, simple-hearted, and devotedly pious, and labored cheerfully as long as he lived. He located and did good work in Butts and Pike Counties; after the settlement of Oxford, he fixed his home there, and there educated his sons: Dr. Jas. P. Simmons, now

dead, who was a useful layman; the Rev. W. A. Simmons, of the Northern Georgia, and the Rev. Jno. C. Simmons, of the Pacific Conference. During the year for the first time in several, there was some increase, the minutes reporting 7,166 whites against 7,083 of the year before.

Wm. Capers was in Savannah this year, and Henry Bass in Augusta, and in both of these cities there was decided improvement in church matters.

The conference met in Charleston, January 13, 1820. Bishop George presided. He was among his old friends and co-laborers. Over twenty years before he he had left South Carolina and Georgia, after having done noble work in them, and now he returns to his old home with the highest office in the gift of the Church. James Dunwoody, who was received at this conference into full connection, says of the Bishop: "He was greatly animated, and I think I have scarcely ever known a more thrilling or solemn season." *

The three districts retain their shape; but Burnett, who was in the Wire-Grass Country, and whose health had failed him, retired, and James Norton took his place. He had been the pioneer in this region years before, and had first proclaimed the Gospel to its scattered inhabitants. He had been hard at work, honored by his brethren with successive seats in the General Conference, and deeply beloved by his Bishops, especially by McKendree, with whom he had been a traveling companion. James O. Andrew was sent to Augusta. It was his eighth appointment. He had developed wonderfully as a preacher, and had now a wife and two

* Dunwoody's Life.

children, and was the first married preacher ever stationed in that city.

Thomas Samford, who was at work in Georgia, this year began a ministerial life, which continued till his death nearly fifty years afterwards. He was a poor boy, the son of a widowed mother. Placed in the family of a good South Carolina Methodist, he was converted, and his faithfulness in his duties kept him with them for some years. He came to Georgia and became a preacher. He possessed a mind of very fine texture, and was a diligent student. He was a small man, retiring, absent-minded, timid, but remarkable for his pulpit gifts. Few men have had higher repute for the pulpit power than he had. He was placed on the best circuits, stations, and districts while in Georgia. He afterwards transferred to Louisiana, and thence to Texas, where during the war he died. He was noted for his gentleness and his charitableness, and was universally beloved. We shall see him often.

At this conference, the delegates to the General Conference of 1820 were elected. They were: Sam'l Dunwoody, Wm. Kennedy, Joseph Travis, James Norton, Lewis Myers, Daniel Asbury, Wm. Capers, James O. Andrew, and Sam'l K. Hodges; of these every one except Father Asbury had travelled in Georgia. It was a large and very able delegation, and it was well that it was so, for there were trying days just ahead. McCaine was elected secretary, and the Bishops presided in turn. The important Committee on Episcopacy was elected by ballot, and Lewis Myers was again placed upon it. Wm. Capers was placed on the committee to consider the local preacher question, and Kennedy was chairman

on the Sunday-school Committee. The session was long and stormy. Some cases of appeal from the Baltimore Conference, which had located two travelling preachers without their consent, called out the strong men. Wm. Capers on the side of the appellants, and Stephen George Roszell, in defence of the conference, the other. Then came the election of a Bishop, and Joshua Soule was elected over Nathan Bangs. James Axley brought forward the slavery question, as he always brought forward something to excite discussion. It was left as before. By far the most exciting and important measure was the proposal for the election of presiding elders. From 1808, at every general conference, this measure had been presented, and three times it had been rejected. It was now, however, brought forward again by D. Ostrander, of New York, and finally carried; with this action of the body McKendree and Soule were much displeased. They believed it an unconstitutional, and a radical and dangerous change. Soule refused to be ordained a Bishop while this law remained in the discipline, and McKendree refused to carry out the measure until the conferences should decide by a three-fourths vote that they desired it. Those questions of the power of the general conference, which were to be so ably discussed in 1844, were now for the first time broached. Apprehending serious trouble, the execution of the law was by vote of the conference suspended until 1824; and as Soule refused the office, no other Bishop was elected, and after a most exciting session the body adjourned.

James O. Andrew was a silent member of this con-

ference, the first to which he had been elected as a delegate, and the only member of the South Carolina delegation who took active part in the discussions was Wm. Capers.

The next South Carolina Conference met January 11, 1821, in Columbia, S. C. Bishop George was again president, though Bishop McKendree was with him.

At this conference Joseph Tarpley, after a most useful career, located, and the Athens District had a new presiding elder; this was Isaac Smith, one of the earliest of the Methodist preachers in South Carolina, and one whom we have already mentioned as having been present at the first Georgia Conference in 1788.

He was a Virginian by birth, the grandson of an Episcopal minister. His father, Thomas Smith, was a farmer in Kent County, Va., and died while his son was still small. When the Revolutionary war commenced, he entered the army and served with Washington and La Fayette for three years. He was an orderly sergeant, and was so well known by La Fayette, that when the Marquis was in America, on meeting him at his mission, near Columbus, the ardent Frenchman caught him in his arms, and the old soldier, now a missionary, after asking his old commander about his prospects for Heaven, commended him to God in prayer. He had been well taught the Episcopal catechism, but knew nothing of personal religion until after the Revolution was over. He saw it manifest among the Baptists of Norfolk, and soon after heard Asbury preach. He was converted, and in 1783 began to preach, and in 1784 entered the conference at Ellis'

Meeting-house, in Virginia. He travelled in Virginia and North Carolina for two years, then came southward for twelve years; he was a most laborious travelling preacher. During that time he married Ann Gilman, a cousin of James Rembert, and, when his family cares forbade his travelling, located and settled in Camden, S. C. He was the father of Methodism in the town. His home was the stopping-place of all the preachers. He was the trusted friend of Asbury, McKendree, George, and Soule. Asbury visited him every year from the time of his election as Bishop, till his death. He was much loved and honored. In his house Bishop Capers made his first public prayer, and he and two others entertained the South Carolina Conference at its first meeting in Camden. After a life as a local preacher of great usefulness, he re-entered the conference in 1820, and remained in it till his death in 1835. At the time of his appointment to the Athens District, he was about sixty years old. He was selected the next year to take charge of the mission to the Creek Indians at Fort Mitchell, near the present city of Columbus. He won the affections of the red men, and labored among them with some success. After several years in the wilds he was superannuated, and spent the remainder of his life in such labor as he could do, visiting as far west as the Natchez Country, where his daughter Mary, the wife of Hugh Lenoir, was living. He returned to Georgia, and died in Monroe County, at the residence of Whitman C. Hill, who had married his daughter Jane. When asked on his dying bed how it was with him, he repeated the beautiful lines of Wesley, as with his clasped hands he looked toward the sky:

"There is my house and portion fair,
My treasure and my heart are there,
And my Eternal home.
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come."

Few men since the days of the Apostle John have been more holy and lovable than this old soldier. Rising at four in the morning, he spent the time in prayer, singing and reading the Bible until six o'clock. He was called the St. John of the Carolina Conference. His two sons, Isaac Henry and James Rembert, were local preachers of fine ability; one of them, Dr. James Rembert Smith, still lives and still works. The other, after years of useful labor, died a few years since. Several of his grandsons are also travelling preachers. He was a man of dignified and gentle bearing; he had a good English education, and while a plain preacher, was an earnest and acceptable one. The South Carolina Conference was so much attached to him, that, when the conference was divided, although their old father was in the Georgia territory, they would not allow him to be transferred, but retained his name till the last.

He was devoted to the religious teaching of the negroes and the Indians, and was so esteemed by the negroes, that, in a time when all the white men were doomed by the rebellious blacks to death, the only ground upon which they consented to the massacre of Father Smith was that it would be kindness to him to send him to heaven. While he was on the Athens District, he licensed Wm. J. Parks to preach. Of him we shall have much to say in the future of this history.*

* Sprague's Annals, and Stevens' History.

Jno. B. Chappel, just admitted into full connection, was this year on the Grove Circuit. He was born in Lincoln County, Ga., and was converted when twenty-three years old. He was first a local preacher, and entered the conference in 1819. He was a very acceptable and useful preacher, preaching by day when he could get a congregation, and by night when they would not come out by day. In all his circuits he was blessed with gracious success, and revivals followed his ministry. He broke down in the work, and settled in Oglethorpe County. After returning from a camp-meeting in Elbert, he was taken suddenly ill, and died praising his Redeemer to the last.*

During this year Wm. Capers was much in Georgia. He had been selected to establish a mission among the Creeks, and was to raise funds for the purpose. He went twice to the Nation, spending the intervals soliciting contributions to the society.† How well he succeeded is evidenced by the fact that the South Carolina Conference paid into the missionary treasury more than all the conferences together—all of New England paying but seventy-nine dollars, and South Carolina Conference alone $1,374.‡ His heart was in the work, and the zeal with which he labored was inspiration to all.

One new circuit was made in the Wire-Grass Country, called in the minutes Lapahee. It should be Alapaha. It joined the Little Ocmulgee on the north, and extended to the Florida line in the south. J. J. Triggs, an Englishman by birth, was placed in charge of it. He was possessed of decided ability, and did good work.

* Obituary notice in Minutes. † Wightman.

‡ *Methodist Magazine* for 1824.

After travelling a few years, he located, and resided in Burke County till his death.

James Dunwoody was on the Little Ocmulgee Circuit. He says that it was a three weeks' circuit for one preacher. The population was sparse, the rides were long. The people were very poor, living in log huts; and often during cold winter nights, as he slept in these cabins, the wind poured in upon his head all night long. In windy weather the wind blew down the large stick-and-dirt chimneys, and mixed lumps of clay and soot with the not enticing food. The country was much infested with flies and mosquitoes, but the young itinerant, sick and weary as he was, did his work until conference. This was but a specimen of the work in Norton's District. This district extended from near Milledgeville to St. Mary's, and Norton himself broke down under the labor.*

During the year there was no increase, but a decrease of over four hundred members. The conference met in Augusta, January, 1822, Bishops McKendree and George presiding. A very great change was made in the line of the white settlements in Georgia by the acquisition of new and valuable territory from the Indians. This rendered the extension of the conference boundary needful, but this was not done until the next year. John Howard, who came to Georgia the year before, and who was stationed in Savannah, was in Augusta this year. He was from North Carolina, and was born in 1792, and at this time was thirty years old. After receiving an excellent common school education, he entered the store of his brother, Henry B. Howard, of

* Dunwoody's Memoir.

Wilmington, N. C., where he was carefully trained as a merchant. The Methodists in Wilmington at that time were an humble and despised sect, and although his mother had been converted years previously, under the ministry of LeRoy Cole in Virginia, she had not been able to withstand the opposition she had met with, and was living out of the church. One day as he, a boy of sixteen, was passing by, he saw a group of people gathered under a tree. He drew near, and heard a colored man preaching.* This was probably Henry Evans. He was convicted under the plain man's preaching, and sought and obtained the pardon of his sins. He became an active and valuable member of the Church, and from being a class-leader was licensed to exhort. He was a successful merchant. A happy family was growing up around him, when an unexpected, and as he regarded it, an imperative call of Providence came to him to leave all and follow his Master in the work of the ministry. John McVean had been stationed in Georgetown; he seems to have been a good man, but would now and then be overcome by an old weakness for wine. While in Georgetown he fell, and Joseph Travis came to John Howard with an earnest request that he would take his place.† He did so. The next year he entered the conference, and in it he died. He was, when he began to travel, about twenty-five years old. He was a man of very handsome person, of rather stout frame, florid complexion, clear blue eyes, and raven black hair. He was very fluent and earnest, and had a fine voice, and was a sweet singer; an accomplished gentleman in manner, very earnest and energetic, he at

* His own memoranda. † Travis.

once was very successful and popular. He rose rapidly in the conference, and after having been on one circuit, and then in Charleston and Georgetown, he came to Georgia. He was eminently useful in Savannah; afterwards he was in Augusta, where the same success attended him. He then returned to South Carolina, where, after having been stationed for three years, he located, and taught school in Charleston. He removed to Georgia and re-entered the conference in 1828. In 1830 he removed to the young city of Macon, in which he remained till the time of his death in 1836. He was a man of fine business qualification, and was secretary of the Georgia Conference when he died. Twice he was a delegate to the general conference, and in the Cincinnati General Conference, the May before his death, made an impressive and effective speech against abolitionism.

Few men ever labored in South Carolina and Georgia who have left a better record. His education, if not advanced, was excellent as far as it went, and his English was pure and elegant. He was full of zeal and fire—one who knew how to move the hearts of men—a master of sacred song, and wherever he went the revival influence went with him. Savannah, Augusta, Greensboro, Washington, Milledgeville, and Macon, were specially indebted to him. He had entered the conference from the purest motives and at great personal cost, as far as this world was concerned. He was much esteemed by all, and especially by the people of Macon, who erected a monument over his grave.

On the Sparta Circuit, with Thomas Samford, the minutes place Wm. Parks. He was afterwards well known under his full name of Wm. J. Parks. He was

the son of Henry Parks, whom we have seen as one of the first converts to Methodism in Georgia.

He had been reared in the backwoods, and had no educational advantages save such as the old field-school gave. He gave in his short autobiography an account of his first school. The teacher was an old drunkard. One day the boys turned him out, and after they had beaten and tied him, and smeared him with mud, he surrendered, and gave the school a treat, which was *a gallon of whiskey*, which he drank with his scholars. He soon went as far as an old field-school would allow, and then went to the new Methodist school at Salem, to study grammar. Here he was licensed to preach.

A more unpolished country lad has rarely appeared before a quarterly conference for license to preach. His skin was as dark as an Indian's, and his hair as straight. His manners were simple and unpretending, and when he joined the conference, he had known but little of life, save what he had seen in the quiet settlement in which he had been reared. He was twenty-three, and already married. His wife was in every way suited to him, and much of his usefulness and success was owing to the sterling character and deep piety of his good Naomi. He was sent to the Sparta Circuit, a long way from his up-country home. Thomas Samford was his senior preacher. The Sparta Circuit at that time included in its boundaries some of the best lands in the State, and many of the people in it were rich and aristocratic. He says but little of his first year; but his second, when alone among a people who knew him and could value him, was a year of triumph. Of his work here on the Gwinnett Mission, our history will tell. He

labored on, improving every day, making his power more and more felt. After travelling for three years, receiving scarcely any pay, he located, that he might better prepare himself to work for nothing, and then returned to the conference. He was made a presiding elder, and soon evinced a remarkable fitness for the place. He early won his position of leader on the conference floor, and never lost it as long as he was disposed to hold it. For two years he was a missionary, for fourteen presiding elder; for four he was stationed; he was a circuit preacher for twelve, and an agent for ten.* Wm. J. Parks was in every respect a remarkable man. He was natively endowed with a brain of large size and remarkable balance; he had no crotchets. His preaching was always clear as sunshine, and oftentimes as cheering. His striking and homely illustrations, his strong logic, his excellent diction, his genuine fervor, all united to make him a most entertaining and profitable preacher. He called a spade a spade, and, while not disposed to controversy, was not afraid of it. His courage was of the finest type, whether it was to maintain an unpopular side in conference debate, to administer rebuke, or to endure hardships, he was brave enough for all. In perfect knowledge of Methodist law, in skill in debate, he had no superior. If defeated, he never lost his good humor, but fell in heartily with all the measures that were adopted. He never became a querulous old man—was bright and cheerful to the last. He was simple as simplicity, and always plain in speech and dress. Despising shams, he never failed to expose them; loving the good and the true, he never failed

* His own MSS.

to uphold it. He was thrice married, and few men have been so blessed in married life. He died in great peace, in Oxford, Georgia, in December, 1873, a few days before the meeting of the Georgia Conference, having just entered his seventy-fourth year.

Isaac Smith having been chosen to superintend the newly established Creek Mission, Samuel K. Hodges was appointed to the Athens District. Allen Turner was made presiding elder on the Oconee. On the Ohoopee Circuit, which included Emanuel, Bullock, and Bryan Counties, two young men were placed—Thomas L. Wynn and Peyton L. Wade. Thomas L. Wynn was the father of Rev. Alexander M. Wynn, who has been so long a time a useful member of the Georgia Conference, and to him we are indebted for the following sketch of his excellent father. Thomas L. Wynn was also the brother-in-law of Bishop Andrew, having married a daughter of Alexander McFarlane, of Charleston.

Thomas L. Wynn was the son of Samuel and Elizabeth Wynn. He was born in Abbeville District, S. C., June 27, 1798. Through the instructions and example of his pious parents, he was in early life the subject of divine awakenings and convictions, and when thirteen years old was most happily converted to God; but from the influence of thoughtless company he afterwards lost his first love, and was for several years in a lukewarm state. It is somewhat remarkable that even prior to his early conversion he was impressed with the belief that he would become a preacher, which impression doubtless contributed largely in restraining him from all evil and immoral practices, especially during the years of his lukewarmness and loss of living faith. His childhood and youth were passed without blemish and above

reproach. In the autumn of 1815 he was restored fully to the divine favor and became ever henceforth a serious, determined, and most zealous Christian. His impression that he would be called to the ministry was now ripened into a deep and settled conviction; but, under perplexities not unusual to persons in similar circumstances, as well as on account of his youth, he for some time took no direct steps in that direction.

Finally he yielded to his conviction, formed his purpose, and gave himself to the work of God, and at the close of 1817 he was licensed to preach and recommended as a candidate for admission into the South Carolina Conference.

Up to this period Mr. Wynn had enjoyed good health, but during his arduous and zealous labors in Charleston his health began seriously to fail, and symptoms of the fell disease which finally cut short his useful life appeared. On the 19th November, 1823, he formed a most happy union in marriage with Miss Sarah Harriet McFarlane, fourth daughter of Alexander and Catharine McFarlane, of Charleston. His wife was the sister of Bishop Andrew's first wife and of Mrs. John Mood, each of whose husbands were then in the South Carolina Conference, and she was, indeed, in every way well qualified for an itinerant preacher's wife—amiable, intelligent, pure, pious, devoted to Christ and His cause, and also beautiful in person.

In 1824 he was stationed in the city of Savannah, Ga., and for 1825 in Wilmington, N. C. During both of these years he was more or less feeble, and with difficulty performed all his numerous duties, and at the close of 1825 received a superannuated relation for one year. Rest from constant labor and preaching, and

judicious treatment, soon restored his health, and for 1827 he was stationed in Georgetown, S. C. This year a most violent attack of bilious fever brought him near to death. On the 7th of February of this year—1827—he was deprived by death of the companionship of his devoted wife, leaving him the charge of an infant son three weeks old, whom God spared, and he has now been twenty-five years a member of the Georgia Conference.

For 1828 he was stationed in Camden, where his health improved; for 1829 he was appointed to the united towns of Washington and Lexington, in Georgia, where his health seemed fully restored. In 1830 he was again stationed in Charleston, S. C., but here his onerous duties soon told fatally on him, for in the spring he was attacked with hemorrhage of the lungs, attended with other alarming symptoms, and after suffering much, without prospect of speedy recovery, by advice he left for the up-country. Reaching Camden, he was prostrated with another violent bilious fever, which prevented his going farther. This was succeeded by a most rapid consumption, of which he died on the 9th of October, 1830.

The exercises of his mind and the manifestations of the grace of God which he experienced during his last illness were peculiarly edifying. His pious widow (for early in 1829 he was married again, most happily, to Miss Sarah J. Cook, of Camden) says: "His illness seemed to have troubled his spirits; and sometimes he was bowed down under manifold temptations. But again, God would dispel the cloud, and give him to rejoice. About ten days before his departure he was particularly blessed. 'Death,' said he, 'has lost his

sting. Feeble nature has sometimes feared to meet the enemy, but it is all with God.' At another time he exclaimed, 'Heaven, what a delightful place! How can you wish to be detained from it?' About seven o'clock, the evening before he died, he requested me to bring his two dear little children to him, and as he embraced them he said, 'They will soon be fatherless;' then, with his eyes swimming with tears, and looking up to Heaven, he continued, 'Father of the fatherless, take care of my children!' Then giving them back to me, he said, 'I have given both them and you to God, and now I have nothing more to do but to wait the will of my Lord.' During the night his kind physician said to him, 'Mr. Wynn, I think your end is drawing near.' He gave him in reply an affectionate look, embraced him, and thanked him with great tenderness for all his attentions to him. After this he exclaimed, 'Glory to God! Glory! Hallelujah!' repeating the expression several times. He seemed to be slumbering most of the night, saying many things indistinctly, about 'angels,' 'the blessed,' etc. At one time I aroused him, saying 'I was afraid he did not lie easy.' He smilingly replied, '*I sleep so sweetly in Jesus.*' Thus he seemed to slumber until half-past six in the morning, when he opened his eyes and looked affectionately on all around him, and then closed them until the resurrection morning.'

In his Conference Memoir, published in the Minutes of 1831, it is said of him as follows: "Brother Wynn possessed extraordinary abilities as a preacher. From childhood he was studious and thoughtful; and, although his opportunities for acquiring knowledge in early life were, perhaps, rather limited than liberal, his after-habits were such as to render him respectable both for his

literary and theological attainments. In this respect he was a fine example of what a Methodist preacher *can* do to improve his mind, *if he will be studious*—though it must be acknowldeged that Brother Wynn possessed a capacity for improvement far above what is common, even among preachers. His perception was quick, his understanding strong, and his judgment well balanced. He loved to reason on a right subject, and he reasoned well. This gave a distinguishing character to his pulpit labors. They were sure to exhibit an able argument, as well as a warm application. As a preacher, altogether, he richly merited the high estimation in which he was held; and what he was, by the grace of God, as a man and a Christian, let his death-bed speak. By his death the church has lost a son and a servant, much lamented and long to be remembered."

Peyton L. Wade was the colleague of Thomas L. Wynn. He travelled only a few years, and then married a very wealthy and a very excellent widow lady, and located. He was a fine business man, and his wealth greatly increased, so that at the time of his death, which did not take place for over forty years from this time, he was the wealthiest Methodist preacher in Georgia. He was a warm-hearted man to the last, and many a travelling preacher found in him a sympathizing friend.

Elijah Sinclair appears as on the Appling Circuit, which was, perhaps, the poorest and hardest circuit in the State. Sinclair, after years of great usefulness, became involved in speculation, met with disasters, and was expelled from the Church. Save that it is due to his memory to say that the charge was merely one of this character, we should have passed over this sad

record in silence. He afterwards returned to the Church, was licensed again to preach, and died in peace. If our history has taught any lesson, it has taught to men in the ministry the great danger of deviating from the line of duty to engage in secular business, especially commercial life. Beverly Allen, Joseph Tarpley, Jno. Andrew, James Russell, Elijah Sinclair, Raleigh Green, all suffered much, and some fatally from this cause. There seems, too, to be a real fatality about trade to a preacher. Many have entered into it, and few of them have escaped bankruptcy and life-long distress.

On the Oconee District this year, under the efficient eldership of Allen Turner, there was considerable prosperity. On the sand-hills in Emanuel, in Washington, at the camp-meeting in Twiggs, there were revivals. In Liberty County and in Wayne over 100 joined the Church. Thomas L. Wynn, says the presiding elder, kept unceasingly at work, hardly taking time to eat. The most distant circuit in the South was Saltilla and Amelia Island, and this was the date of the establishment of the Church at Fernandina. There was a small increase during the year. The total number of members reported at Savannah in 1823 was about 7,400 white members.

At this conference, 1822, Elijah Sinclair, as we have seen, was appointed to St. Mary's and Amelia Island. Amelia Island was the northernmost limit of the province of Florida. On the northern end of the island, within a few miles of Cumberland Island, in Georgia, and twelve miles from St. Mary's, was the town of Fernandina. The island was not thickly inhabited, but it had some commercial importance as the port of East Florida.

During the war of 1812, it had been a depot for contraband traders, and after the slave trade was abolished in the United States, cargoes of slaves were brought to this port, and many of them smuggled into Georgia. A few persons of English and Scotch descent had settled on the island, and some of them were engaged in planting on a considerable scale. They were Protestants. Among them was Donald McDonnell, a Scotch Highlander, who had married first an English lady on the island, and then a lady of Savannah, of French and Huguenot lineage. A Mr. Seaton, of New York, had settled on the island as early as 1812, and thus Sinclair found a few sympathizers, as he, the first Protestant preacher who had entered Florida, came in 1822. Donald McDonnell was the early friend of the missionaries, and at his house for many years there was a preaching-place. His son, the father of Rev. Geo. G. N. McDonnell, of the South Georgia Conference, was converted some few years after this on the mainland, under the ministry of Rev. John L. Jerry, and afterwards with his father and mother joined the Methodists, as there was no Presbyterian church in the section.

We may safely say that the first Protestant preaching in Florida was on Amelia Island, and was either done by Elijah Sinclair, or his predecessors on the St. Mary's Circuit.

Fernandina is now a promising and attractive little city, about a mile from the old Spanish town of that name, and the Protestant bodies are well represented in it.

The Ogeechee District was partly in South Carolina, and our old friend Joseph Travis was upon it. Washing-

ton Town, although it had but fourteen members, was now considered strong enough for a station, and Thomas Darley was sent to it. For nearly thirty-five years the Methodist preachers had been preaching regularly at Coke's Chapel, three miles from the village, and in the academy, and as the fruit of the toil there were fourteen members and no church building.

The members of the Church in the State, as the conference minutes report them, were fewer by 500 than they had been ten years before. Why was this? It was not emigration; the new lands of Georgia were not yet open, and few had gone to Alabama or Mississippi. It was not because the fields had been abandoned, for the preachers had supplied the circuits despite the hardships of the work.

We can only conjecture the true answer to this question.

Several causes seem to have united to produce this effect. It was a time of great temporal prosperity. Fortunes were being rapidly made, and the love of money was eating up the Church. The invention of the cotton-gin in 1800, the closing of the slave trade in 1808, and the increased effort before that time to crowd the poor heathens into the market; the new and very fertile lands purchased in 1804, which were now producing cotton most largely; the invention of the steamboat, and the cheaper transportation of cotton from Augusta, which made that city the great cotton depot of Georgia, had all rendered the rapid securement of fortunes by farming not only a possibility, but almost a certainty. The church-member grew rich, and had nowhere to bestow his goods. His habits of economy and industry continued, he had no calls upon his benevolence, and as

extravagance was not the fashion, he spent little, gave nothing away.

The circuits were very large. What was originally the result of the scarcity of men and the sparse population of the country, was now persisted in for the sake of economy. The circuit preacher only came every twenty-eight days, and then remained only part of one day. The support accorded to the preachers was entirely insufficient; the people had been poor, and they could not believe they were not poor now. In the first days the preachers had only hoped to get a scant sum, enough it might be to clothe them, and now the wealthy member was unwilling to pay more. Thus the able and experienced men were driven out of the field by their inability to stay in it.

Pierce, Tarpley, Capel, Jenkins, had followed Hull; Humphries and Ivy to the local sphere where they were needed most, in the itinerancy, and when they were in the ripeness of their power. Even those who remained were forced to have farms of their own, oftentimes very remote from their circuits. There was yet but two parsonages in the State, one in Augusta and one in Savannah, and in these places the Church advanced. The ministry were not equal in culture to the demand, for, although the masses were not equal to the ministers, there were a large number of cultivated people in the State, who were far ahead of most of the preachers; as yet there was not a single classical scholar, except Jos. Travis, among the preachers in Georgia. Then too there was great disaffection among some of the local preachers of prominence. The excitement which, a year or two later, culminated in the formation of the Methodist Protestant Church, was now arising.

Everything moved on in the same old way. New churches were not built, only one new school had been established; no superannuated preachers were supported. The circuits were of the same size, and the preachers pursued the same methods, of which we have spoken in our account of the Church in 1812. There was, as yet, no Sunday-schools of which we can find any account, save a few in the larger cities—one in Savannah and probably one in Augusta. Milledgeville having ceased to be a station, the first Sunday-school established there had no doubt died of neglect. The Church was torpid, but not dead. The camp-meetings and the quarterly meetings were still great occasions, and all Georgia was on the eve of the greatest revival it had ever known, and the Church was about to take an advanced position from which she has never been driven. This it will be the duty of the next chapter to tell.

CHAPTER VIII.

From 1823 to the Formation of the Georgia Conference in 1830.

Conference of 1823—Wm. Capers at Milledgeville—Monroe Mission—Geo. Hull—Yellow River Mission—Gwinnett Mission—Chattahoochee Mission—John Slade—Introduction of Methodism into Florida—Conference of 1824—Tallahassee—Tilman Snead—General Conference of 1824—Jos. Travis—Conference of 1825—J. A. Few—Conference of 1827—Nicholas Talley—Joshua Soule—Jesse Boring—Great Revival—A. B. Longstreet—Conference of 1828—James Dannelly—Eatonton—Josiah Flournoy—Henry Branham—Jere. Norman—Stephen Olin—Charles Hardy—La Grange—Robert Flournoy—Conference of 1829—Madison—James Hunter—General Review.

Although the State of Georgia, after the sale to the United States of all the territory which is now comprised in the States of Alabama and Mississippi, nominally included in her boundary all that now belongs to her, yet the Indian title to a large part of it was not extinguished. All the country west of the Ocmulgee and north of the Chattahoochee was held by the Creeks and Cherokees. The country on the east side of the river was, for that time, thickly settled; on the west, where there were thousands of acres of fertile land, the wild Indian had his hunting-grounds. A treaty was made by the United States with the Indians in 1818 and in 1819, and a part of this country was opened to the white settlers. This section, which was surveyed and laid out into lots of 202½ acres, in 1821,

extended to the Flint River. In 1825 the remainder of the Creek land was purchased, and in 1838 the Cherokees were removed to the far West. The new lands were rapidly settled.

At the conference which met in Savannah, February 20, 1823, Bishop Roberts presiding, important advances were made in the Georgia work. Several new missions were established in the conference. This was the beginning of that wonderful work since done in the domestic field by the Missionary Board. The Missionary Society of the M. E. Church had been in existence but a short time, when this first appropriation was made to Georgia.

The corps of preachers in Georgia was a strong one.

Milledgeville was again made a station, and Wm. Capers, in order that he might be near to the Creek Mission, was placed in the charge of it. Capers was now in the prime of his manhood, and his fame as a preacher and as a Christian gentleman was as wide as American Methodism. He did not confine himself to Milledgeville, but travelled much in the interests of the mission, and made his power felt throughout the State. Milledgeville, after having had separate existence as a station, had, since 1814, been an appointment in the Cedar Creek Circuit, and, of course, was worse off at the end of ten years in the circuit than it was when it was united with it. The establishment of a station, and the appointment of Dr. Capers to it, was a revival of its spirit. There was no parsonage, and during the first part of the year he left his family in South Carolina. Mrs. Clark, the Governor's wife, was a Methodist, and when the executive mansion was vacated for the summer she requested her pastor to occupy it with his

family. The next year a parsonage was secured, the third in the State.*

Dr. Capers came to the capital at a time when it was the centre of the most intense political excitement, and when the hope of doing anything for the Church was almost a vain one. The political excitement in the times of Troup and Clark was exceedingly bitter; and inasmuch as men, not principles, were the objects of contest, a bitter personality entered into all the political controversies. Preachers as well as people were decided in sentiment, and they were popular or otherwise, according to their political complexion. Mercer, Danl. Duffy, Hodges, and many others were not only Troup men, but were openly avowed participants in the contest. Fortunately for Dr. Capers, he was from South Carolina, and alike the friend of Gov. Clark and of Gov. Troup, his successor; but still this intense state of feeling was unfavorable to his work. So, while he did wonderful preaching and much of it, preaching at the penitentiary at sunrise, at the church at eleven o'clock, at three P.M., and at night, there was no considerable addition to the membership during the year.†

Wm. Arnold returned now to the work, and was sent on the Cedar Creek Circuit. Arnold was one of the holiest and most lovable of men. He had no doubt greatly improved as a preacher since we last saw him, and was exceedingly popular and useful. Thomas Samford was on the Sparta Circuit, and Jno. B. Chappell on the Alcovi. Willey Warwick, who had travelled as early as 1804 in the bounds of the States of North and South Carolina, having now removed to Georgia,

* Life of Capers. † Caper's Life and Minutes.

re-entered the active work, and was sent on the Grove Circuit. George Hill took the Monroe Mission, Andrew Hammill the Yellow River, and Wm. J. Parks the Gwinnett.

The Athens District had not often before or since been supplied with stronger men.

Lovick Pierce, after a location since 1814, now returned where his heart had always been, to the travelling connection. His family were located in Greensboro, where he had resided from the time of his location. He had not been idle, but had been hard at work preaching and cultivating the powers of his wonderful mind. He was now able to return to the work, and leaving his family for four-fifths of the time, he served again his old flock in Augusta. James O. Andrew was sent to Savannah. If matters had not improved in Georgia after this, it was not because she was unsupplied with able preachers.

As we have seen, the new purchase was now mapped out. Already had the local preachers been at work forming societies and waiting for the conference appointed to come. The counties had not been settled a twelvemonth before the missionary was in them. George Hill was on the Monroe Mission. His mission included Monroe, a part of Bibb, Upson, Crawford, Pike and Butts counties. Although he came in 1823, and the appointment first appears, he was not the first travelling preacher in Monroe. Andrew Hammill had been before him. He had been appointed to assist Isaac Smith in establishing the Creek Mission ; but for some cause, after going out to it, he had been released and returned to Georgia, and in the latter part of the year he had gone into Monroe to establish the Church there. John Wim-

bish, a local preacher, afterwards in the conference, had been preaching in the county, and had organized some churches. Hammill established several, and had a church built near the present Mt. Zion. This church was the first in all probability in all the country now included in the territory of the mission. It was built the last of 1822.*

The section to which Hill was sent, the then county of Monroe, which included the territory of a half-dozen counties now, was one of the first in the new purchase. It is still a good county, with a delightful climate and excellent people, but the lands are no longer what they once were. The Creek Indians, who lived on the west side of the river, kept the woods burned that they might have free access to the deer, and that the grass might give to the herds good grazing, so that the beautiful hills richly clad with fine timber were all grass covered. The purest and clearest brooks rippled over their pebbly beds, and when the forest was felled production was abundant. A country so enticing, bordering upon the white settlements, and given away by the State, could not long wait for population, and very soon after it was granted it was thickly settled. Many Methodists came from the older States, and when George Hill came, he found a church already organized. He was most admirably suited to his work. Energetic, pious and eloquent, great success attended him. He came one winter day across the Ocmulgee to the home of Enoch Hanson, long a good man and a devoted Methodist, in whose house there was a church, now known as Ebenezer. The appointment had been sent by the missionary, and not received, and Hill found

* Recollections of J. B. Hanson and other old members.

only some little boys at the home. One of these was the at present Rev. J. B. Hanson; with them he spent his first Sunday on his mission. His circuit began at Ebenezer, he went thence to Salem, thence to Damascus in Bibb, through the thinly settled pine woods of Bibb to Rogers, Culloden, and into Upson, and back through Butts to the point from which he started, having twenty-four appointments, which he filled in one month. There are now ten itinerant Methodist preachers in the territory over which he travelled. The first preaching in Upson was at the house of a Mr. Maybrey. The first in Pike, at a little log-church near Josiah Holmes', a few miles from Barnesville. There were already, as early as 1823, several local preachers of ability in the circuit. Among them was Moses Matthews, who had been a travelling preacher as early as 1805, Thomas Battle, an energetic, sprightly little man from Warren Co., Osborn Rogers, and many valuable laymen from the eastern counties. Oren Woodward, Dr. Thomas Thweatt, Major Tarpley, Holt, and Dr. James Myrick, were leading officials in that early day. Dr. Myrick was one of the most saintly men of his time. He was was for fifty years class leader at Damascus. He lived no day without an evidence of his acceptance with God. The little closet in which he used to pray with his open Bible before him, bore upon the floor where he had knelt three times a day for fifty years, the evidence of how long and how frequent had been his prayers. His house was the preacher's home, and his stirring, noisy, merry wife—Aunt Nancy, as she was called—was the fast friend of every travelling preacher. His brother-in-law, Col. Wm. C. Redding, was to the church at Salem what Dr. Myrick was to that of Damascus; he

was long the recording steward of the large circuit, and was one of the most valuable laymen of his day. With such material at his hands, and such a workman as Hill, the success attending him was not to be wondered at. Monroe remained a mission only one year, and in a few years the Monroe Circuit was one of the best in Georgia, a place it has continued to hold to the present time.

The Yellow River Mission joined the Monroe Mission on the north. It was so named from one of the branches of the Ocmulgee, which rises in Gwinnett County, and flows southward. The Mission included the present counties of Newton, Walton, Henry, Fayette, and Clayton. No part of the country was remarkably fertile, but all was sufficiently so to attract many settlers. Wealthy cotton-planters sought the richer lands of the West, but plain, provision-raising Methodists sought these cheaper lands, nearer their old homes. Hammill had grand success in this field, and gathered up a church of 350 members.

The Gwinnett Mission, which Wm. J. Parks travelled, was in a rougher country. There were hills and mountains, the lands were not so good, and there was but little inducement to men of wealth to move where cotton was not produced. The country was, however, soon settled, for lands were very cheap, a lot of land being often bought for a pony. It was now being settled rapidly, but not thickly. "Often," says the missionary, "I travelled for miles without even a settler's blaze to direct me." The county town of Gwinnett was Lawrenceville. One Sunday morning, early in 1823, the people of the new village were assembled for worship in the log courthouse, when the new preacher came in. He was dressed

in the humblest garb of the country. His coat was of plain country jeans, cut in the old Methodist style, and fitted him badly. A copperas-dyed linsey vest, coarse pantaloons too short for him, blue yarn socks, and heavy brogan shoes, completed the dress of a dark-skinned, stern-looking young man, of whom the people had never heard. A broad smile passed over the face of a congregation themselves not most fashionably arrayed; but before the sermon was through it changed into a smile of satisfaction that he had come; for, to use the language of the section, they found they had a "*singed cat*," who was far better than he looked.* Wm. J. Parks was among a simple-hearted, plain people, eager for the Gospel, and his heart was full of zeal. They came in great numbers to hear him, and the results of the year were so encouraging that the young preacher was returned, and the end of 1824 he reported 561 white members and 31 colored. New log-churches sprang up all over the county, and many valuable people were gathered into the Church. The father of Jesse and Isaac Boring had moved to these wilds, and these two young men received their first instruction in the art of preaching from Wm. J. Parks.

The work in the new purchase presented those difficulties common to recent settlements—the humblest cabins for shelter, the plainest people for hearers, and the hardest fare—but there was compensation in the success which attended his labors, and the eagerness of the people for the Gospel, for they often walked eight miles to hear preaching. The list of appointments called for thirty sermons in thirty days. It was no

* Recollections of the Mother of Col. G. N. Lester.

wonder with such practice as this Parks became so useful a preacher.*

The Appling Circuit in the low country was this year made a mission, and Adam Wyreck was sent to it, and a mission in the south-west of the new purchase was organized, to which two preachers were sent, John J. Triggs and John Slade. To reach this appointment they had to ride through the Indian nation for a long distance, and had to ride in all four hundred miles from the conference.

Triggs had gone out from the last conference, to organize the mission, and now an assistant was sent to him, John Slade, who was recognized as the father of Florida Methodism, though he was not the first to preach the Gospel in the new territory.

He was born in South Carolina, and was now thirty-three years old. He had travelled one year as a supply before 1823, but now for the first time entered the travelling connection, and was appointed to the Chattahoochee Mission. After travelling about seven years he located, and gave useful labor as a local preacher, to the building up of the Church in Florida. He re-entered the Florida Conference in 1845, and travelled in it till his death in 1854. He was a fine specimen of a man. He was tall, well proportioned, with a fine face. He sang well and preached with power.† The country in which Triggs and Slade preached was in the corner of three States, Georgia, Alabama, and Florida. Their circuit was an immense one. The people were perhaps the rudest in the States, and though now and then, on the better lands, they found some thrifty settlers, gene-

* Recollections of Wm. J. Parks. † Sprague.

rally they were the poorest and most ignorant class of stock-raisers.

While Triggs and Slade carried the Gospel to these pioneers on the West, J. N. Glenn was sent to the oldest city of America, San Augustine, in Florida. He was the first missionary to East Florida, though Elijah Sinclair had preached on Amelia Island, two years before him. Florida, while a Spanish province, had excluded the Protestant missionaries, but now it was open to them. Young Glenn found only one member of the Church in the old city, but during the year succeeded in raising a society of ten members. Allen Turner was the Presiding Elder of the Oconee District, and his district extended into Florida. He held a quarterly meeting, the first ever held in Florida, at St. Augustine, and forty-two persons knelt at the communion. A church in St. Augustine was finally built, and the mission for some years had a feeble existence, but after the growth of Jacksonville, and the opening of the interior towns, it was abandoned.

From so efficient a band of workers we might naturally expect rapid increase, and we are not disappointed. During the year there was an addition of nearly two thousand members in the bounds of the Georgia work, the total number footing up 10,013 white, and 2,700 colored.

The next conference met in Charleston, February 19, 1824. Bishop George presided. The salaries of preachers were very deficient, and the funds of the conference were not sufficient to pay them forty per cent. of their claims. When it is remembered that this deficit in the funds was simply in the matter of quarterage, not including table expenses, and that this quarterage,

when all was paid, was but one hundred dollars per annum, the amount of privation which the preachers knew may be conjectured. At the close of the session, the Bishop held up a purse of silver money with eleven dollars in it, and said he "had that morning met a black woman in the street, who gave him that and said, 'Give that to Jesus,' and asked the conference what he should do with it. One brother said, 'Give it to the most needy,' but no preacher was willing to tell how poor he was. One said, 'Here is a young brother who is not able to pay for stabling his horse,' so he gave him some of it, and finding out some others very needy he divided it among them."*

At this conference an advanced movement was made into the new territory of Florida, now being rapidly peopled, and a district was made. Josiah Evans was placed in charge of it. It was called the Tallahassee District, and Evans was not only presiding elder, but in charge of the Tallahassee mission also.

Florida, which had been but recently opened to the Protestant missionary and to the American settler, presents features more unique than any of the Southern States. Florida west of the Chattahoochee is almost a continuous belt of pine woods, now and then broken into by rich hammocks and low swamps. Middle Florida, from the Georgia line to the gulf, and to the Withlacoochee River, is one of the most fertile, and especially one of the best cotton-producing sections in the South; while East Florida presents almost every diversity of feature of which a semi-tropical country is capable. The St. John's, rising in the everglades,

* Dunwoody.

made its way northward to the sea; there were rivers and lakes, there were wild prairies, and orange groves, and live oak forests, all as yet untenanted save by the Seminole and by herds of deer and cattle. The Indians had, in a great measure, vacated middle Florida, and there was now a number of good settlers pouring into that part of the State. There were some men of wealth and intelligence. Tallahassee, the seat of government, was already the centre of considerable refinement; but while there was refinement, there was wild dissipation, and the gambler and duellist were there beside the adventurous planter and the young merchant.

The settlers were scarcely in the hammocks, and Tallahassee had but recently been laid out, before the missionary came. Josiah Evans, who was on the Tallahassee mission, was not a gifted, nor was he a polished man. He was rough and almost unfeeling at times, but he was a brave man, who was used to work, and willing to do it. Morgan Turrentine and Jno. L. Jerry were with him in this work. Such success attended them that at the next conference 571 white and 107 blacks were reported as being in the Church in the district. Wm. Arnold was again on the Cedar Creek Circuit, James Bellah on the Alcovi, Thomas Samford on the Apalachee, and Wiley Warwick on the Grove, and Whitman C. Hill on the Walton. The work was never better manned before or since.

The towns, since Methodism had begun its work in the State, had been sadly neglected. Dr. Lovick Pierce, always progressive, had seen the evil resulting from the kind of service which the circuit preacher rendered, had earnestly advocated more attention to these important county centres. A change was now inaugurated,

and Athens and Greensboro were united, and Lovick Pierce was sent to them. Warrenton and Louisville were united, and Thomas Darley was sent in charge. Tilman Snead was on the Warren Circuit this year. He died during the year 1875, when he was nearly ninety years old.

He was born in Wilkes County, May 11, 1786, but his family moved to South Carolina in less than two years; in 1799 they removed to Augusta, and for eight years he remained behind a counter. When he was eighteen years old he removed to St. Simons Island and remained there for four years. There were but few Methodists in South Carolina when he had resided there, and it was in Augusta that his mother, in a private house, joined the Church. On his return from St. Simons, a few miles from his home, in a meeting-house of the Bush River Circuit, young Snead was converted, and under James Russell he joined the Church; he was soon licensed to exhort and to preach. He travelled consecutively for fifteen years, and then located; in his old age he became dissatisfied with the Church of his early love, and withdrew and formed the Southern Independent Church, and after its failure remained out of any communion, although living a holy life and in good accord with his old brethren till his death.*

At this session of the conference delegates were elected to the general conference, which was to meet in Baltimore in May. The delegates from the South Carolina Conference were Lewis Myers, Nicolas Talley, Samuel K. Hodges, James Norton, William Capers,

* Letter from him written March 8, 1875, when he was 89 years old.

James O. Andrew, Samuel Dunwoody, Wm. M. Kennedy, Lovick Pierce, Jos. Travis.

The excitement of four years before on the suspended resolutions, with reference to the election of presiding elders, had not subsided. Bishop McKendree felt impelled to defend his course. This he did before the conference, and in his course he was sustained. In the interval of the conference, that which was then known as the Radical Controversy had been growing in heat, and the *Mutual Rights* newspaper was in existence in Baltimore. This controversy had already brought some of the ablest and best men of the Church into collision. McCaine, Snethen, Shinn, and Jennings were on one side, while Roszell, Soule, Capers, Myers, and Williams, of the travelling ministry, were on the other; but Dr. Thomas E. Bond, a local preacher and physician in Baltimore, the brother of John Wesley Bond and father of the late Dr. Thomas E. Bond, had made his appearance as a defender of Episcopal Methodism, and had made his power felt as no other man had. The questions at issue had been brought into the election for delegates, and the conferences had shown their opinion on them by their choice of delegates. The veto power of the Bishops and the election of two more were the points of contest. The conservatives were in the majority and carried their measures.

Lewis Myers, who had always been bitterly opposed to the early marriage of preachers, seconded by Samuel Dunwoody, had a resolution referred to the Committee on Itinerancy, which provided that no preacher who married before he had travelled four years should receive quarterage or an allowance for family expenses. The general conference was too merciful to pass such a reso-

lution. After a close ballot, Joshua Soule and Elijah Hedding were elected Bishops, each receiving just enough votes to elect him. They were both New Englanders, and possessed many features of character in common. The suspended resolutions were again laid over for four years, and the conference, after the transaction of the usual business, adjourned.

Joseph Travis was now for his fourth year on the Ogeechee District. Travis made his home in Washington, and relates an incident in his life on the district which resulted very happily for the Church.

We have spoken in a previous chapter of a visit Bishop Asbury had made to the home of Capt. Few, of Columbia County, to see his son, who was serious. The boy grew up to manhood, was educated at Princeton, and became an infidel. He was proud of his philosophical skepticism, and did not hesitate to avow and to defend it. He was now living in Augusta, and practising law. He sent for Travis to come and spend a few days with him. While there, Col. Few told him of his narrow escape from death from hemorrhage. At family prayer he stood up, while the remainder of the family knelt. After the ladies retired, he introduced his favorite subject. The disputants were both able men, and the discussion continued to a late hour. "Then," says Travis, "I determined to try the *argumentum ad hominem* on him, and asked him if he felt no fear of death when he thought he was about to die; to which he replied that for a few moments he felt somewhat curious, but that, as soon as he could rally his natural powers, all was calm."

Travis then retired. In a few moments a servant came for him from Col. Few. He hastened to him,

and found him bleeding from the lungs. Taking him by the hand, the colonel said: "I told you but a few minutes ago I was not afraid to die; but, oh, sir, it is not so." He recovered from this attack, and Travis induced him to read *Fletcher's Appeal.* He became converted to the truth, and afterward a sincere Christian and an active preacher, whom we shall often see.*

It was while Travis was on this district that he reluctantly gave license to preach to a young Vermonter, who was teaching an academy in Abbeville District, S. C. This young man was Stephen Olin. †

Andrew Hammill was made Presiding Elder on the Oconee District, and Saml. K. Hodges on the Athens.

The conference for 1825 met in Wilmington, N. C., Jan. 20th, Bishop Roberts presiding.

The Ogeechee District which Travis had travelled was now abolished, and the Savannah and Augusta Districts were formed. Wm. Arnold continued on the Athens District, and the Oconee District ceased to be while the Milledgeville District was organized. Up to this time, since the State was divided into districts, the old Ogeechee and Oconee Districts, named after the rivers, had held their places, and the circuits were named, like them, after rivers and creeks, but there was now a new method of naming them—the districts were called after the principal towns in them, and the circuits bore the names of the county towns, or the counties in which they were.

Andrew Hammill's hard work had been too much for his strength, and he retired on the superannuated list.

* Travis' Autobiography. † Ib.

Nicholas Talley came again to Georgia as Presiding Elder on the Augusta District. Wm. Crooks, a young man who afterward for many years did fine service in South Carolina, came as junior preacher on the Apalachee Circuit with James Bellah.

Isaac Boring was with Wm. J. Parks on Broad River Circuit. He was the son of excellent Methodist parents. They had removed from Jackson county to Gwinnett, while the country was new. The educational advantages of young Boring were such as could be secured in the frontier counties. Before he was twenty, he began to preach, and continued his work until 1850, when he died suddenly of cholera, at the General Conference in St. Louis.

If not a brilliant, he was a highly gifted man. One whose clear head, and whose determined will, and whose consecrated heart, made him a most valuable man to the Church. He did all kinds of hard work, and well won his place among the first of the conference. He was the older brother of Dr. Jesse Boring, who entered the conference two years after him.

Still the work of increase goes on. The total white membership reported at the conference was 14,186 whites, an increase of over two thousand during the year.

The conference met in Augusta, January 11, 1827. There were three bishops present. McKendree, Roberts, and Soule. This was Soule's second visit to Georgia as bishop. He was now about forty-six years old. He was as erect as an Indian, with an eye of most piercing brilliancy; a face of great comeliness, expressive of great courage and dignity. He was every inch a commander, and thus every inch a Methodist Bishop.

He had now been a preacher for twenty-eight years. For half that time he had travelled in the forests of Maine. He had braved all the perils of the wildest frontier. He had traversed almost trackless forests, had swam angry streams, and in winter his clothing sometimes froze to his person as he emerged from the torrent. He had faced highwaymen in the Western wilds, had travelled through the hunting grounds of untamed savages, had been exposed to every peril of travel; had been the target for the arrows of brethren, who were bitterly hostile; but he had never swerved a hair's breadth from the path of duty, nor quailed before any danger. During this conference he preached a sermon on the "Perfect law of Liberty," which Dr. Few, no unfit judge, declared to be the greatest sermon he had ever heard; but which was foolishly denounced as heretical. An attack was made upon it in the Charleston *Observer*, and Dr. Capers came to its defence. At the General Conference of 1828 the charge was referred to a committee, who found no fault in the sermon. It was nearly forty years after this that this grand old man passed away in holy triumph, crying out with his last breath, "Push on the great work." His life is so interwoven with the history of Methodism in Georgia, that we shall see him again, and after time. Joshua Soule had few peers among even great men. He was a man if not of colossal intellect, certainly of colossal spirit; fearless of every danger, clear-headed, conscientious, he was a commander whom men might well consent to obey; a leader whom all might safely follow.

At this conference Thomas Samford was placed on the Athens District. These were his days of strength,

and he travelled a district extending from the mountains of Habersham to the Flint River in Fayette, and in old Georgia and new made his power felt everywhere.

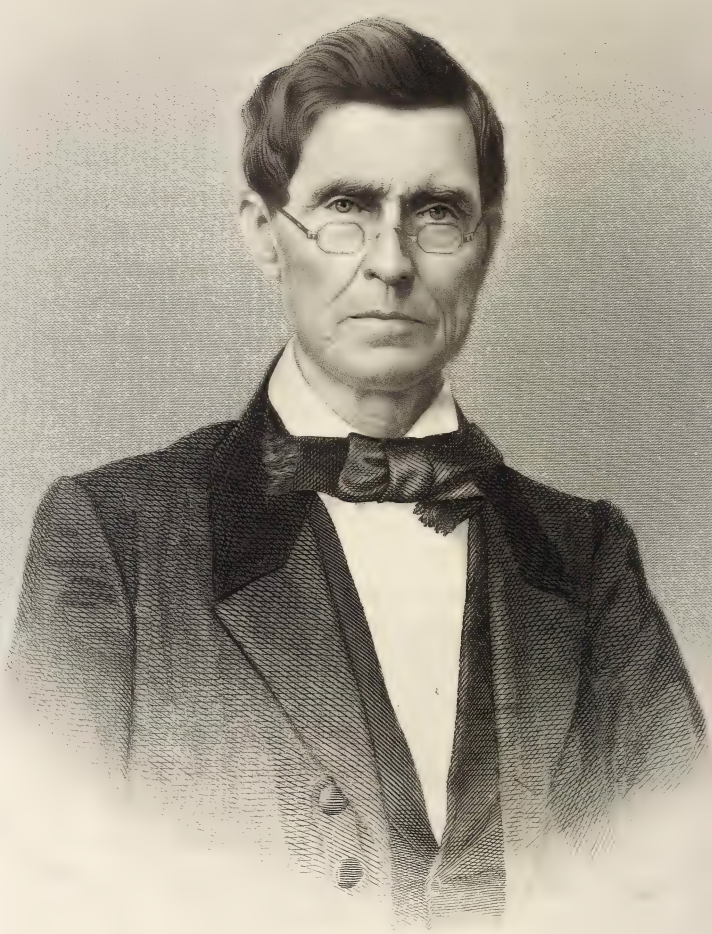
Wm. Arnold was now placed in charge of the Milledgeville District, and Samuel K. Hodges sent to the Milledgeville station. John Howard was again at Washington, and Lewis Myers, worn down by hard labor, retired to his farm in Effingham County, to work for, pray for, and think for the church of his love. The work in Florida still goes on, and the missionary reaches the remote settler in the far East and in the far West.

The Chattahoochee Circuit had on it this year a young man who was to make his name known all over the Southern work. This was Jesse Boring.

Jesse was the brother of Isaac Boring, and was two years his junior. He had been a Christian from his early boyhood, and was but eighteen years old when he was received into the conference and sent to this remote circuit. His parents were then living in Gwinnett County. He must ride from the mountains through the Indian country for several hundred miles, to reach his first circuit, which extended to the Gulf. He found the people of the rudest type of frontiersmen, the houses far apart, the forest almost unbroken, and a ride of over 300 miles each month, extending into three States, before him. His home had been the home of refinement and piety. He was a shrinking and gentle-spirited lad; and now, at only eighteen, he was thrown among strangers, and exposed to all the perils of the wilderness. His presiding elder, used to hardships and to dangers himself, had but little sympathy for one so woman-like and gentle, and told him he had better go back to his mother; but the great heart of Elisha Cal-

laway, his colleague, yearned over him as over a son, and he tenderly encouraged and comforted him, and thus Jesse Boring passed his first year. What his after career has been, this history can only tell, as we meet with him on our way; and yet it would not be an unprofitable story for a young preacher to hear, of how, amid such difficulties as these, Jesse Boring won his way to the front rank among pulpit orators in America, and secured a cultivation of mind not often secured by the inmates of college halls.

This was a year of wonderful revival power in Georgia and Florida. Not only were the Methodists greatly blessed, but their faithful colaborers, the Baptists, reaped a grand harvest. One cannot withhold his tribute of praise to the noble, self-sacrificing men of God who labored in this Church. Jacob King, Zechariah Gordon, Head Garland, Milner, in western Georgia, John E. Dawson, Jesse Mercer, now in his old age, Screven Brantley, Kilpatrick, in the East, were strong men and good men. As yet there was no division in the Church, and Mosely and others, who were on the anti-missionary side in after-time, were at this time efficient revivalists. The revival influence was not confined to one section of the State. There was a great meeting in Milledgeville. William Arnold was presiding elder of the Milledgeville District. James O. Andrew, who had come on a visit from South Carolina, where he was stationed, John Howard and Lovick Pierce and Stephen Olin, all united to work for Milledgeville. A large bush arbor was erected, and the services were like those of a camp-meeting. The preaching was with power, and the results were glorious. In this four days' meeting over one hundred were converted.



Augustus B. Longstreet

During this year some of the same corps of revivalists went to Washington. The population of that promising town was noted for wealth, hospitality, refinement, and, alas, for skepticism and wickedness. John Howard was preacher in charge of Washington, and Pierce and Olin came to his help. Olin preached with matchless power, and under one of his sermons on evidences all skepticism took flight. A wonderful work followed, and over 100 were added to the Church. From this time forward Washington has been a most desirable appointment. For forty years, under the old circuit plan, no impress had been made on the town, and when Thomas Darley came in 1824, there was no church building, and only fourteen members. After this a church was built; but although the ablest ministers supplied the pulpit, there had not been much success; but this year it came.

In Greensboro, Howard and Pierce had their homes, and there Adiel Sherwood and others of the Baptist Church resided also. They determined to storm the battlements, and began a meeting. Augustus B. Longstreet was Judge of the Circuit Court. He was highly educated, had been religiously trained by a Presbyterian mother, and was, while moral and upright in conduct, in religion a skeptic. He had married a Methodist, he lived in a Methodist family, and when his first keen sorrow came in the death of his little boy, he found no comfort in his cheerless creed of doubt. His brother-in-law told him of Christ. He began to study Jesus; he believed; though as yet he did not trust. He came to the meeting. Adiel Sherwood preached, and John Howard followed him in an exhortation. Penitents were invited forward, and Judge Longstreet came with

them. God converted him. He soon began to preach, and we shall see him again. The Apalachee Circuit was ablaze. Athens had a precious revival. At Bear Creek, in Newton, nearly 300, according to the *Methodist Magazine*, were converted. Thomas Samford wrote to the magazine: "The Lord is doing great things in Georgia. Religion pure and undefiled may now be seen not only in the church, but on the farms, behind the counter, at the bar, and the bench. Some of our courts are now opened with prayer by the Judge himself." Wm. Capers writes: "I am just from Georgia. The work there has been transcendant every way." Allen Turner says, "About 400 have been added to the Warren Circuit."

In Madison, Morgan County, there had up to this time been no church building, but during the revival of this year, so many were received into the communion that a church was built. The village of Greensboro was founded in 1786, and as Greene was in the circuit of Humphries and Major, the Methodist preachers probably preached in the town almost as soon as it was settled; but when Bishop Asbury visited it in 1799, there was as yet no Methodist church, and he preached in the Presbyterian. Some time after there was a little log-church built on the outskirts of the town, but after Dr. Pierce settled there, in 1815, at his instance a better house was built, on a better lot, and he incautiously assumed the whole pecuniary responsibility, from which he was not relieved till after this great revival in 1827.

This was the first year an appointment was made to Macon, of which we have given account in another chapter.

While the work was so fruitful in blessings in the

older counties, all over the new country the revival fire blazed. Baptists and Methodists alike participated in the blessings. In Florida too, there was the same precious results. On the Tallahassee and Pea River Mission the membership was more than doubled. Camp-meetings were held in every circuit in Georgia, and a blessing attended them all. Perhaps no year in the history of the Church in Georgia has been one of richer interest than that of 1827.

The Conference for 1828 met in Camden, S. C. Bishop Soule presided. There was an increase of nearly 4,000 white members. The Church had doubled its membership since 1823.

At this session there was an election for delegates to the general conference, which was to meet in May. The delegates elected were James O. Andrew, Capers, Kennedy, Pierce, Bass, Dunwoody, Hodges, Geo. Hill, Arnold, Hammill, McPherson, Adams, and Elijah Sinclair.

Lewis Myers was unable to take the long journey to Pittsburg, and was not elected. The proceedings of this general conference were unimportant. The greater part of the session was taken up in hearing appeals, and in meeting some of the questions which had sprung up during the excitement of the last four years. Wm. Capers and Joshua Soule were selected as fraternal mesengers to the Wesleyan Conference in England.

There was to be still further enlargement in the work in Georgia. The territory west of the Flint River was now open to settlers. It was even superior in fertility to that which adjoined it on the east, and was soon thickly peopled. At once the missionary was sent. Coweta and Carroll were made a circuit, and a supply

from the local ranks selected. John Hunter was sent to the Troup Mission, and James Stockdale to Columbus. Upson was made a separate circuit, and James Dunwoody was sent to it. Although Jacob King and Zachariah Gordon, of the Baptist Church, had received several hundred in this county into the Baptist Church, there were still 491 Methodists in Upson. In the new country of southwest Georgia a mission was formed, called the Lee Mission, and Morgan Turrentine was sent to it. This was the introduction of the Church into the counties of Sumpter, Lee, Randolph, and Stewart. John Howard, after having been nominally local for several years, re-entered the regular work, and was returned to Washington.

James Dannelly, who for several years had travelled in South Carolina, was sent to the Little River Circuit. Uncle Jimmy Dannelly, as he was generally called, was a remarkable man. He was born in Columbia County in 1786. He grew up to manhood with but little mental and still less moral training; he became very dissipated, and while leading this wayward life, lost a leg. When he was thirty years old he was converted, and soon after licensed to preach. After travelling from 1818 in the South Carolina part of the conference, he came to Georgia. After the division of the conference he remained in South Carolina, and was superannuated in 1835. In 1855 he died. He was noted for his sometimes moving eloquence, and for his more frequent sharpness of rebuke. He was a terror to evil-doers. Sarcasm was his favorite weapon, and he did not always spare his friends. He seemed to feel it a duty to be severe. Some of the authentic stories told of him are amusing illustrations of this proclivity, but like all

things of the kind lose much of their flavor in putting them on paper.

Once old Father Perryman, an old Baptist preacher, said to him:

"Brother Dannelly, you have heard me preach?"

"No!"

In vain the old gentleman tried to bring to his remembrance the times when they had been together; still Uncle Jimmy denied that he had ever heard him preach; at last he sharply said, "No, Brother Perryman, I never heard you preach, but I have heard you try many a time."

Another good Baptist twitted him with having baptized some of his *sheep*.

"They were not my sheep."

"Did they not belong to such a church?"

"Yes, but they were not my sheep."

"Well, what were they?"

"Why, they were my hogs."

"How do you make that out?"

"From the Bible."

"How?"

"Why, the Bible says the devil entered in the swine, and they took to the water right away."

One day, he was at camp-meeting with Bishop Pierce when he was a presiding elder. Of course he was asked to preach.

"George," said he, "shall I rake 'em?"

"Do as you please, Uncle Jimmy."

"But, George, shall I rake 'em?"

"Well, if I have my preference, I'd rather you would not do so."

He went to the stand, and preached a moving,

pathetic sermon on the discouragements of the Christian. All were melted and comforted; when he returned to the tent, however, he was sad. "George," said he, "I did wrong. I ought to have raked 'em."

John Wimbish entered into the regular work this year, and with M. Bedell, afterward prominent in the Florida work, he was on the Monroe Circuit. He had been many years a local preacher, and in those days, when hyper-Calvinism of the extremest type was often preached, he felt himself called upon to defend what he believed was the truth, and was very able on the Arminian view of the doctrines of grace.

On the Warren Circuit with Allen Turner was a young man, the nephew of Wm. Arnold, W. P. Arnold. For forty years he was an active, popular and useful preacher. Genial, social, full of humor, simple in his manners, without ambition or jealousy, few men have been more lovable or more loved. He was at one time a man of property, but as his plantation cares interfered with his ministry, he sold his land and lost the debt. He however cheerfully labored on, sometimes even walking his circuit. In 1870 he was appointed to the Milledgeville station, but before his removal to it he was stricken with apoplexy, and died with a single groan.

George Pournell began his work this year. He was a man of very deep piety, and did most efficient work on the hardest missions in the conference, until 1835, when he located.

Continuing the course which had been so successful in Greene, Wilkes, and Clarke, two other small towns were united in a station, and Lovick Pierce was sent to Eatonton and Madison. The two villages were at that

time both very flourishing, and were seats of refinement and wealth. Madison was laid out in 1807, and from its settlement had been an appointment in the Apalachee Circuit, which had been served by the ablest men in the conference. The county of Morgan was very populous, the lands were generally good, and those on the rivers and creeks very good. The first church in Madison was built about 1825.

Eatonton, the county-site of Putnam, was laid out at the same time, and had now been settled for twenty years. It was an appointment in the Alcovy Circuit, which next to the Apalachee had been one of the most important of the Middle Georgia Circuits.

The old Putnam Camp-ground had been the scene of many great revivals, and Methodism was strong in every way in the county. Dr. Pierce, who now had charge of the two villages, lived in Greensboro, but occupied the pulpit each Sabbath, spending a large part of the time in the work assigned him.

Josiah Flournoy was the leading member of the Church in Eatonton. He had descended from the Huguenots, who had settled on the James River, in Virginia. His mother was a Baptist, and his father one in feeling. Josiah and Robert, his brother, had been converted among the Methodists, and united with them, and when he removed to Putnam, he took charge of the little class.

There was no church previous to 1819, and public worship was held in the academy of the town. For years Josiah Flournoy stood almost alone. His associates and friends were all of them irreligious, and many of the leading men gamblers and infidels. The Rev. Mr. Pendleton, a member of the Christian Church,

had moved to the community, and was clerk of the court. He was a Virginian gentleman of liberal views, and determined to have a church built. It was to be a fine church and a union church. The Baptists, Methodists, Presbyterians and Christians were to have one Sunday each. He succeeded in his effort, and the handsomest church in Middle Georgia was erected. Not long after this Wm. Capers visited the county in the interests of the Asbury Mission. He attracted then, as he always did, great crowds, and at the Putnam camp-meeting he achieved the grandest pulpit triumph of his life. It was in an exhortation delivered after a sermon, in which the fearful woes of a lost soul were depicted. One man was so affected by the preacher's eloquence as to temporarily lose his mind, and many prominent men were brought to deep conviction and joyous conversion. Among them were those who became eminent in church and state. Dr. Henry Branham was one of them. He was an accomplished physician and a man of very fine native mind, but he was very ungodly. Among his rul ing passions was that of gaming, too common then among respectable people. As soon as he was converted, he sought out the men from whom he had won money, and returned it to them. He was from this time forth a leader in all good things. Rev. W. R. Branham, of the Georgia Conference, is his son. Eatonton had now a strong membership, and was united with Madison, twenty-five miles away, and Dr. Pierce was sent to it.

Josiah Flournoy, of whom mention was made above, was a striking character, a man of great energy and enterprise, and one of inflexible integrity. He had great respect for hard work, and said whenever he found a man at the mourners' bench whose hand was

hard from labor, he felt that the man would be converted; but if his hand was soft and delicate, he was not so sure. He was the originator of the prohibitory liquor movement in Georgia, and when it required far more courage than it does now to attack the evil, he made a bold, if unsuccessful attack upon it. He gave a large endowment for a manual labor school in Talbot County, and was one of the generous friends of Emory College, contributing at one time six hundred dollars for its relief. His family follows in his footsteps, and his descendants are among the truest members of the Church in the State now.

Dr. E. M. Pendleton, the son of the Rev. Edward Pendleton, of whom we have spoken, has furnished for this history the following interesting sketch of this excellent man.

"Josiah Flournoy, a layman, was a man remarkable for his prayers, public exhortations, and labor at the altar. He was quite wealthy, owning a large number of negroes, and several plantations. He carried on all his secular concerns with great system, energy, and stringency, but was at the same time prompt in all his religious duties and obligations. He was always present when not providentially hindered in the old class-house at Eatonton, with the whites first, and then with the colored on Sunday afternoon, praying and exhorting them with much effect. At camp-meeting he was a great power, not only managing accommodations for the preachers and visitants, but in the altar, and sometimes in the pulpit.

"Although not a preacher, he was often allowed an hour to expound the word and bring some important matter before the people.

"I remember him well at the great camp-meeting in Monroe County in 1832, when hundreds were awakened and converted. He most generally took the outskirts of the congregation among the men lookers-on, and would exhort them until the effect became apparent, and then he would pray for them. In this way he would soon gather a batch of mourners, praying, singing, and applying the promises for hours together. In fact, the whole day and a good part of the night were thus employed by him and others in this way.

"The last time I ever saw Josiah Flournoy was in his great temperance enterprise in 1839. He endeavored to convince the people of Georgia of the necessity of passing stringent laws against the sale of spirituous liquor. For this purpose he combined all the temperance element of the State, going from town to town, from church to church, holding meetings, and getting subscribers to his petition. He enlisted Judge Sayre of Sparta, and other prominent men.

"He went to nearly every county in the State on this mission, and was treated very badly in several places by the sons of Belial. At Clinton they shaved the tail of his horse, at other places he received personal indignities, and his life was threatened. Although his effort was a failure, yet no doubt it accomplished much good, which will be revealed in the day of eternity."

Dr. Pendleton also says that the man who lost his mind from the effect of Bishop Capers' sermon, after three months insanity recovered it, and lived a good man afterwards. Bishop Capers did not hear of his recovery for some years, and when he did it was much to his gratification. At the camp-meeting of this year in

Putnam, Jas. O. Andrew, John Howard and Jos. Travis were present, and there was much good done.

During this year there was a precious revival in Athens. Many of the students were converted. There was a great work in Walton and Gwinnett.

Jere. Norman was in charge of the Houston Mission, which embraced all the country south of Macon, to the Early Mission. He bore the name of one of the first travelling preachers, and was probably a kinsman of his. He was a man of very deep piety and very fine gifts. He was, however, one of the ugliest of men, and once Thomas Darley, his colleague, gave out an appointment for him by saying: "If you will be here two weeks from to-day, you will see one of the ugliest men and hear one of the best preachers in the connection."

Jno. H. Robinson, who was on the large Ocmulgee Circuit this year, was from Bibb County. He was a good man and a faithful preacher for over forty years, and died in the work, although for a few years before his death he had been superannuated.

Although there was some decrease in the older sections, such was the prosperity in the new country that there was considerable increase in the aggregate membership. The conference met in Milledgeville, January 12, 1826, Bishop Soule presiding.

At this conference, Stephen Olin was ordained a deacon. He was a Vermonter, and was now in the twenty-ninth year of his age. After his graduation at college, he had come to the South to teach a school and to recruit his health. If he was not at this time an infidel, he was a sceptic. The academy to which he was called was the Tabernacle Academy, in Abbeville District, S. C., which had been established by some Metho-

dists. The Master was required to open the school with prayer, and though Olin was not a believer, yet he consented to meet the demand. He became very restless under this state of things and was deeply convicted of sin. He began to examine the evidences of the Divine origin of Christianity. His intellect was soon convinced, and his heart was soon at rest, and not long after he began to preach. At one bound he reached the foremost place among southern Methodist preachers. He gave himself with ardor to the work, and united with the conference. He was sent to Charleston with James O. Andrew for his presiding elder, and John Howard as his senior preacher. Here he attracted great attention, but his health failed him. His after-life was almost a continual battle with feebleness. He was unable to continue his pastorate, and was elected professor of belles-lettres at Athens. He thus became a citizen of Georgia. He married one of the loveliest of women, Miss Mary Ann Bostwick, one whose family position was the highest, and one whose beauty was the pride of her State ; she was withal a simple-hearted Christian. He now settled himself in Athens. Here he did wonderful preaching, and was, as far as strength permitted, fully devoted to his work. When Randolph Macon College was founded, he was elected its president, but failing health drove him from his place there and exiled him to Europe. He returned to his beloved South no more. His gentle wife died in Naples, Italy, and when he returned to America, he sought the more bracing climate of the North, and was elected President of the Wesleyan University of Vermont.

The abolition excitement in New England was now intense. Olin had been a slaveholder, and was now in

the possession of a considerable estate derived from the sale of his slaves. He believed his New England brethren were sadly mistaken and sadly unwise in their course, but he could not stay the tide. He was elected to the General Conference of 1844. He saw, before the conference met, that the issue must come, but still hoped for peace; and, to add to his embarrassment and to his sorrow, the victim chosen was James O. Andrew, his dearest earthly friend. The question was at length before the conference. Should he vote against his friend by voting for the Finley resolutions? Olin thought in no other way could the Church in New England be saved. Bishop Andrew told the writer that the evening before the vote was taken, Olin took him aside and said to him:

"James, you know I love you, and you know I do not blame you for the course you have taken, and yet I shall vote for the resolution to-morrow. It is the only way to save the Church in the North; the South will go off, but it will do so *en masse* and united. If we do not pass this resolution, the North will go off in fragments, and there will be only strife and bitterness." The next day he did so vote. He lost many friends in the South; many who had greatly admired him bitterly denounced him, but he did not lose his place in the great heart of Bishop Andrew, for that grand old man spoke of him as lovingly at the last as though Olin had stood by him bravely through the conflict. Olin earnestly advocated the plan of separation, and lost many friends on the other side by his advocacy of it. He never ceased to love the South, nor did the South cease to love him. Here he had won his first souls for Christ. Here he had gained what he cared for least, his first pulpit and plat-

form fame. Here he married his first beautiful wife, and here much of his heart always was.

Stephen Olin never had a superior in the American pulpit, and it is doubtful whether in any sphere of public life there was a greater mind than his.

He was so identified with the Georgia work, that we shall see him often as we pursue this history.

Charles Hardy, a very gifted young man, was in Savannah this year. He was the son of pious parents in Lincoln County; was converted when a boy, and began to travel ere his majority. He evinced fine qualities as a preacher from the beginning, and did most valuable work, filling the best appointments until his health failed him. He then retired for a short time, and located and settled in Culloden. He was a man of very liberal views, and, for that time, of large wealth. He gave $1,000 to Emory College, and was for one year its agent. He was one of the fathers of the Manual Labor School, and a leading friend of the High School at Culloden, which was tendered to the conference before there was a Methodist school in the State. His ardent temperament led him into large land speculations, and in the crash of 1839–40 he lost his estate. He removed to Alabama, and was appointed as a supply to the Tuscaloosa station. He would have entered the travelling ministry again if his life had been spared, but that year he died. He was a highly gifted man, and would probably have reached the highest place if he had never deviated from his life-work.

La Grange first appears as an appointment this year, under the charge of John Hunter. La Grange was the county-site of Troup County, and was laid out in 1827. The county is on the western border of the State, and

at that time was one of the most fertile and healthy in it. The circuit included a part of the at present county of Harris, all Meriwether, and a part of Heard, in addition to all of Troup. The church in La Grange was organized in January of the year 1828, and Caleb W. Key, then a young married man, who had moved to this new village from McDonough, was one of the twelve members who made the church, and was the first class-leader.

Troup, Harris, and Meriwether presented great inducements to settlers, and they were soon settled by a most admirable body of people, a very large part of whom were from Greene County.

After the establishment of the society in La Grange, a log-church, the first of any name in the town, was built. This gave way in a few years to a larger framed building. Until the great revival of 1838, this plain shell was the only place of worship among the Methodists. At that time the Church was very wealthy, but it contented itself with making the old building comfortable. After the building of the La Grange Female College, and the large increase in the population of the town, a very handsome and commodious brick church was completed, which still supplies the Methodists with a place of worship. Thomas Stanley, Thomas Samford, Walter T. Colquitt, and Alexander Speer were among the preachers who had their homes in La Grange; and George Heard, who had been a Methodist in Greene, removed to it in 1838. He was an earnest, devoted Methodist, a man of very great business capacity, conducting very large planting interests. He lived to see the Church greatly blessed by a remarkable revival, and after seeing all his children converted, in a ripe old

age he passed away. He was a man of striking peculiarities, and became a Christian in a somewhat remarkable way. A pushing business man, one day he was calculating what his crop would bring, what he would buy with it, when he suddenly stopped. "Why, George Heard! you can calculate about this world; what about your soul?" He began to pray, and God converted him.

The Rev. P. A. Heard, of the North Georgia Conference, is his son.

James Stockdale at this conference was appointed to the Columbus Mission. He was to explore and organize the Church in the new country west of the Flint, which was just opened to settlers. His mission embraced Muscogee, Talbot, and a part of Harris. He left his home in South Carolina, and reached the eastern part of his circuit early in 1828. While crossing the Flint at a ferry in Talbot County, he inquired if there were any Methodists near by, and was referred to Josiah Matthews, who is still living (1877). He was gladly received, and the few scattered inhabitants were called together, and a society was formed, and soon after a log-church built. This was probably the first church west of the Flint. It was known as Corinth. The log-church soon gave way to a better one, and now there is a handsome country church, with a large society in its place; and Josiah Matthews, with a large family of descendants, still holds his place among its members.*

This year Coweta and Carroll appear as a new mission left to be supplied. As Dabney P. Jones was

*MSS. from Rev. W. H. Tegner.

living in Coweta, and as he had been at an early day a travelling preacher, it is probable he was the supply. It is certain he preached the first sermon preached in the town of Newnan, in the little log-house which served for the first court-room. The circuit was very large, including not only all of Coweta, but all of Carroll Counties, extending from near Atlanta to the Alabama line, and embracing a country a part of which was rich and productive and well-peopled, and a part of it wild and thinly settled.

In the year 1828 it appears regularly supplied from the conference.

The Florida work still went on in the midst of difficulties. A body of settlers had settled on Pea River, in the west of Florida, and a camp-meeting was held there. Although there were not more than 150 people present, there were twenty-one conversions. In the far west of Florida, at Holmes Valley Mission, there was also a successful work.

At this conference Nathaniel Rhodes was sent to Habersham County, which bordered on the Cherokee Nation, and whose beautiful valleys were even now settled by the adventurous pioneer. During the year he crossed over into the Nation, and joined hands with preachers from the Tennessee Conference, who were holding a camp-meeting among the Indians. There were fifteen or twenty Indians converted.

Benjamin Pope was junior on the Apalachee Circuit with Anderson Ray. He was connected with that family of Popes who have been identified with Methodism in Georgia since its introduction into the State. He was liberally educated, and was a man of ample wealth.

He gave himself to the travelling ministry in his twenty-fourth year, and continued to travel until his early death, in 1835. Few men have more richly merited or more generally received affection. He was pure, eloquent, accomplished, welcome to the most important stations, and useful in all. His health soon gave way, and while yet young he died.

Bond English, a South Carolinian, took Dr. Capers' place on the Milledgeville Station. Robert Flournoy, the brother of Josiah Flournoy, of whom we have spoken and shall speak again, was made presiding elder on the Savannah District. Flournoy had been converted at the Sparta camp-meeting, and had entered the conference. He travelled some years, and did efficient work, then located and settled in Houston County, where he lived a local preacher until his death. Two new missions were enterprised: the Fayette Mission, upon which John Hunter was sent, took the lower part of the territory included in the Yellow River Mission, and the Houston Mission included a part of the Monroe Circuit, and all the country south of it to the Early Mission. McCarrell Purifoy was sent to it. Lewis Myers took the Effingham Circuit as supernumerary.

The great Ohoopee Circuit gave up enough of its territory to form the Liberty Circuit, and Wilkes County for the first time became a separate circuit. Thus the contraction of circuit lines, and the increase of ministerial force went on. The great revival continued, and 2,000 were added to the Church. In the new purchase the revival seems to have been continued. Monroe, Gwinnett, Walton, Yellow River, doubled their membership this year. There was especially great prosperity in the Monroe Circuit, which then in-

cluded Pike and Upson Camp-meetings, which had been introduced into Georgia as early as 1802, had become an institution. In all the counties there was one, and in some of them there were two or more camp-grounds. In the new purchase the camp-ground was immediately selected. In 1825 the first camp-meeting was held in Monroe County, near old Mt. Zion, and in Upson near Thomas Maybrey's. Originally, just where the preacher and his leading members thought there ought to be a camp-meeting, the spot was selected. The work was all temporary, but afterwards there was a shingle-roofed tabernacle, good seats, plank tents, and royal hospitality; but in the new country the old plan was the first adopted—a bush arbor, logs for seats, and a plain stand. The presiding elder was in charge, and brought preachers from the country round about to aid him. A wonderful work generally was done.

People came by thousands, for this new country was for no length of time, after it was opened to settlement, thinly settled. Its contiguity to the older counties, its security against the hostility of savages, its fine soil and genial climate, and the gratuitous distribution of the land, brought scores of thousands into it. In four years after Monroe County was settled, 1,700 votes were cast at Forsyth, the only precinct in the county. There were at the Monroe Camp-ground over 100 tents, and hundreds came in wagons and bivouacked. Ten thousand persons were supposed to have been present at one camp-meeting there, and it was no uncommon thing for over 100 to be converted during the four days. The great battle-fields of Methodism in the new purchase were the camp-grounds, and many were the victories won on them.

The work in Florida continued to prosper, and Tallahassee was made a station, and Josiah Freeman was sent to it, the first stationed preacher in Florida. Adam Wyrick and D. McDonald came to the Leon Circuit, which then included Leon, Jefferson, Gadsden, and Madison. In the southwest of Florida on Pea River, there was still prosperity, and 314 white and colored members were reported.

The hardships endured in this part of the work was very great. The preachers were often removed from circuits in the up-country of Georgia, and sent to this remote section. There were neither railroads nor public conveyances of any kind, and the whole journey had to be made on horseback. Isaac Boring, now a deacon, was ordered from the Keewee Circuit in South Carolina, to Pensacola in Florida, while Adam Wyrick went from the Monroe Circuit, Ga., to Leon County in Florida, which reached to the shores of the Gulf. The work of revival still went on, and 20,204 white members were reported as the total to the conference.

The next conference was held in Charleston, January 28, 1829, Bishop McKendree presiding. Thomas Samford still continued in his place as presiding elder of the Athens District, Wm. Arnold still on the Milledgeville. Josiah Evans came back from Florida and was placed on the Savannah, and Henry Bass came to Georgia, and was put upon the Augusta.

A new district was made in the western part of the State, and Andrew Hammill was placed upon it. This, the Columbia District, included all that section between the Flint and Chattahoochee north of Columbus. Hammill, while on the district, had charge of Columbus Church.

James O. Andrew now returned to Georgia, and was stationed at Athens and Greensboro. John Howard with Benj. Pope were on the Apalachee, and Macon, now made a station, had Dr. Few as its pastor. Dr. Pierce was sent to Eatonton and Clinton. Clinton, the county-site of Jones, was an appointment in the old Cedar Creek Circuit. It was a place of considerable importance, being in the midst of a fine cotton-producing country. In it there was much wealth and style, and alas! infidelity and dissipation. The first Sunday after Dr. Pierce came, he was preaching an earnest and impressive sermon, when a fashionably dressed lady, the wife of one of the most distinguished and wealthy lawyers of the community, became overcome by her feelings and swooned away. She recovered consciousness, and was soon a converted woman. She long lived an exemplary Christian life. Years before, when she resided in another part of the State, she had heard Dr. Pierce, a young presiding elder, preach, and had been overcome and stricken down then. She had seen him no more until this time, and the flood of old memories brought back old convictions, with a happier result.

Madison was connected this year with Monticello. Monticello was the county-site of Jasper, and had been settled since 1807. It was, while not a large, yet a flourishing county town, but did not long retain its position as a half-station.

With this year commences the work which was to be pushed forward with so much energy and success, the mission work among the colored people, and James Dannelly, the first missionary, had charge of the Broad River Mission. From the beginning the colored people

had been the special care of the Methodist preachers. In every church there was a place for them. They were received into the societies and invited to the Communion table. Men of their own color were licensed to preach to them, and there was at this time over 6,000 members in the conference; but they could not all be reached by a ministry which preached largely in the week, and it was evident that if they were reached at all it must be by special work.

Thomas H. Capers entered the work this year. He was the nephew of William Capers, and was a young man of decided talents, who took a good position in the Church. After travelling some years he located, then returning from the West, where he filled important positions, he was readmitted into the itinerancy and united with the Florida Conference, and there died in charge of the Monticello Station, in the year 1867.*

James Hunter, who was appointed to the Alcovi Circuit, was one of two brothers who did good work for the Church. He had travelled nine years in the South Carolina Conference, then married and located in Jasper County, and after fifteen years' location he re-entered the work, and in it he died. He was a pioneer, and was in the new country of Georgia from its settlement till his superannuated relation commenced. He organized the work in several of the new counties. He was gentle, meek, patient, brave, and much beloved by those whom he served. He died in peace, December 10, 1862, having been nearly sixty years a preacher.†

John Hunter was his brother, and his faithful cola-

* Minutes. † Ibid.

borer. After some years of usefulness in Georgia, he moved to Alabama, where he continued his work.

These brothers were not gifted men, but zealous men and good men, and did much good.

In those days of large circuits protracted meetings were not common, and the value of the camp-meetings was incalculable. Methodism advanced as the newer settlements advanced, rapidly, but while there was great prosperity in the newer, in the older sections there was less increase, since the older counties were supplying population to the recently settled. There was not such increase as in the years preceding, but there was a net gain of 1,627 over the year before. The conference met in Columbia, S. C., January 30, 1830. It was the last session in which Georgia received her appointments from the South Carolina Conference. The territory was too wide in area, and the preachers too numerous for one body, and a natural line of division was found in the Savannah River, which was adopted as the line, and thenceforward there were the South Carolina and the Georgia Conferences. The Georgia took Georgia and Florida; the South Carolina, South Carolina and North Carolina. This presents a proper time and place for a review of the Georgia work since the union in 1794.

Forty-five years before this conference, a single preacher had entered the wilderness to preach, for the first time, the doctrines known as Methodist, and to do but little. Forty-four years before this, two most devoted men had volunteered as missionaries, and had come to Georgia to do much. At that time Georgia was comparatively a wilderness. The nominal boundary of the white settlements was the Oconee River. All beyond

this to the Mississippi, known then as Georgia, was an unbroken forest, save the few fields tilled by untamed savages. Four years after the missionaries came, the date of the first reported census, there were 82,548 inhabitants, and when Humphries and Major began their work there were, as we have said, not 500 professed Christians in the State. In a previous chapter we have given, as well as we were able, a full account of the then condition of things. Against obstacles almost insurmountable, hardships, persecutions, slanders, the preachers had gone on. For five years they had met with wonderful success, then came a period of decline, and for five years the decline had been constant and rapid. Then, under Stith Mead and his successors, there had been a glorious harvest time; and then for nearly thirteen dreary years decline again, and now for seven years such wonderful prosperity as the sanguine had not hoped to see. Now a laborer like Major fell at his post; now one like Ivy, Ellis, and Connor, worn down with heavy toils, left the field only to die; now, as with Blanton, Randle, Hull, and Andrew, necessity drove to location, but at last there was a strong conference, composed almost entirely of the sons of the Church. Then the Methodists were humble, obscure, and poor; now the judge on his bench, the Congressman, and the Assemblyman were not ashamed to be known as Methodists. Then of the few preachers a small number only were men of even moderate education; now the Georgia Conference presented such an array as Pierce, Andrew, Howard, Olin, Samford, Few and Pope, and others, who could have filled any pulpit in America. The State, too, had extended her boundaries, until the Chattahoochee was on her western side, and her population had

increased to a half million. Then a few log-houses constituted the largest city away from the coast; now there were a score of elegant towns with fine schools, good churches, and beautiful homes, in the interior. Then infidelity ruled in polite circles; now there was but little known or heard of it. The new lands of the western counties were not being slowly peopled by hardy pioneers, but were rapidly settled by families of cultivation and refinement. Portions of the State there were still which presented the aspect of the whole country forty years before. The district of Josiah Evans was as large as that of Richard Ivy, and the preachers of the Tallahassee District had to face greater dangers and endure as great privations as their fathers in the first years. Only one part of Georgia was unoccupied by the whites, but the Methodist preachers were then among the Indians. Nothing had daunted these heralds of good tidings; the mountains, the swamps, the wiregrass, the everglades, had all alike been visited by them. The wigwam of the Cherokee, the Creeks, and the Seminole had heard the song of the daring itinerants.

We have spoken of the labors of the Baptist Church, and a history of Methodism as a great Christian agency ought to recognize gladly the labors of these good men in the same work. Their first association was formed in 1784, and side by side with the Methodists, not always, it is true, on the best of terms with them, had they worked on. The Virginians who came to Georgia were, many of them, Baptists, and when Silas Mercer, Abraham Marshall, and their sons labored, great success followed them.

It could not be expected that Christians agreeing so well together should be long at war, or disagreeing in so

many things should never come into collision, but generally there was social brotherhood if there was public battle.

The Presbyterians came with the first into the State, and had churches in some important points, but alas! for the progress of this excellent body, an iron rule required that every minister should have a classical and theological education, and the times offered neither opportunity to secure the training, nor support for the learned man. So the school-room appropriated what the harvest field demanded.

As to the Protestant Episcopal Church, the first Church in the colony, save in the two cities of Savannah, Augusta, and perhaps Macon, there was neither church buildings nor communicants. The Catholics were not allowed religious liberty in Georgia till after the revolution, and there were now only a very few Catholic churches in the State.

The Methodist Protestant Church had been organized, and some of the ablest of the local preachers had gone into the movement, and many good laymen, but the disaffection had been by no means considerable.

Although the financial interest was the least prosperous one, yet the preachers were receiving a better support, and were not absolutely compelled to leave the work as soon as they had families around them, but the obligation to support the ministry, and to serve God with money, were not as yet recognized.

The church buildings were all of them inferior. In the country they were generally of logs, perhaps a few were framed; in the towns, barn-like and uncomfortable. There was not a brick church in Georgia. There were only a few parsonages—one in Savannah, Augusta,

and Milledgeville, and perhaps one in Macon. The circuits were still very large, and great toil was demanded to fill the appointments.

This, then, is a view of the Church and State as we are able to give it. There was in Georgia and Florida, at the last conference held in Columbia in which they were represented, 20,585 white members.

At this conference Bishop Soule presided. The appointments were made both for the South Carolina and Georgia Conferences, and they were thenceforward separate bodies. For over forty years their interests had been identical, but with the growth of the conference, and the increase in the number of preachers, they had become practically separate. The preachers in the Georgia territory rarely crossed the line, and *vice versa*. The general conference of 1828 had given permission to the South Carolina Conference to divide at such time and in such way as it saw fit, and at this conference the work was done. Never two conferences were made from one with less difficulty, and with less of feeling, save the feeling of regret, which all yoke-fellows feel at separating, to meet no more as a community.

The Georgia work had in it five districts and the South Carolina five. There were 40,335 white members; 20,585 are in Georgia, the rest in South Carolina. Save a portion of the Cherokee country, the Georgia Conference covered with its five districts all of Georgia, and all the settled parts of Florida. The territory was large, much of it new, and all of it promising. Seventy-five preachers received appointments. There were four stations, Augusta, Savannah, Macon, and Columbus; six half stations; five missions; the rest of the work was laid out in large circuits.

The districts remain unchanged from last year, save that Andrew Hammill was released from the charge of Columbus, and that his district was much enlarged by new territory, extending from Carrollton on the north to Randolph on the south, and from the Flint to the Chattahoochee.

The whole work was well supplied with efficient preachers. We may well doubt whether at any time the average of pulpit excellence was greater than in the conference at this period. Of all the preachers who received appointments at that conference only four remain to this day (1877): Lovick Pierce, James Dunwoody, Jno. W. Talley, Jesse Boring. Of these, one only is reported as effective—Lovick Pierce. There are superannuated James Dunwoody and Jno. W. Talley, Jesse Boring. Of all the rest, not one remains in the conference, and but few are living. Most of them, full of years and honors, have gone to the rest of the laborers beyond.

Jno. W. Talley, at this conference, was sent from Columbia to the Pensacola Mission, the most remote of the western appointments. A ride from Columbia across the entire State of Georgia and Florida to the gulf was before him, and all the comfort he received was to be told that it was well to bear the yoke in his youth. Jesse Boring on the Chattahoochee Mission, Talley on the Pensacola, Isaac Boring at Tallahassee, showed the training to which the young preachers were subjected. It was Spartan enough, but it made them heroes in a day when heroism was demanded for the work.

There was a large part of the country now quite populous and wealthy which lay on the Flint, east of

Columbus, in which is now Talbot, Taylor, and Macon Counties. Two missionaries were sent to this section, which was called the Flint River Mission. One of these was the Hon. H. W. Hilliard, who began his career as a Methodist preacher and who was afterward a member of Congress and a minister to European courts. Some success attended the labors of the preachers, and 339 were formed into classes. It is probable that the first Methodist preaching in Talbotton was done this year by the missionary on the Flint River Mission.

The Florida work continued very prosperous. Tallahassee and Magnolia were made a station with 103 members. Although as yet there were no Indian disturbances, the privations of the preachers were very great. Jno. F. Weathersby, who travelled the eastern part of the State in 1829, says the fare in most of the homes at which he stopped was *hominy and Youhon tea*—neither bread nor meat. A pole cabin, with dirt floor, was his resting-place, and a ride of twenty-five miles through an untracked wild, needful to reach a congregation of half a dozen hearers, his daily work.

John W. Talley, we have seen, was sent to the Pensacola Mission this year. Pensacola had been the most important town in Florida during the time the Spaniards held possession of the country. There were very large trading houses, Scotch and English, which did large business with the Indians of the Creek Nation in Alabama. Charles Hardy had been sent to Pensacola as early as 1827. He had made arrangements to build a church, but the yellow fever, of which he had an attack, had driven him away. The next year Isaac Boring was sent from the Keewee Circuit in South Carolina to this station. In 1831 Jno. W. Talley, from Columbia,

was sent to it. The young city had given great promise of growth, and had drawn a large population soon after Florida was purchased, but it was not long before the growth of Mobile, and the frequent visits of the yellow fever, caused as rapid a decline as there had been quick growth. We are permitted to get an insight into the difficulties the missionaries met with in reaching this remote point, since we have the personal recollections of the Rev. Jno. W. Talley.

He had been for two years in the mountain country of North Carolina, and at the division of the conference and the formation of the Georgia he was appointed to Pensacola. The Bishop sent for all the young missionaries, and encouraged them as best he could, and young Talley made ready for his long journey, as Hardy and Boring had done before him.

He left Columbia on horseback, spent a few days in Green County, and rode through the State to Columbus. Here he purchased a sulky, but his horse taking fright at a thunder-storm, ran away, broke his sulky to pieces, and he narrowly escaped death, though he was only badly bruised. He then refitted, and turned his face to the South. He was now in the Indian nation. He reached the next day a white settlement in Henry County, Alabama. Making his way through the flat pine-woods of Eastern and Southern Alabama, he pressed on. Houses were few, and accommodations were poor indeed. At a little log-cabin, the home of a hunter, he was sheltered for the night, and fed upon musty corn-bread, the meal beaten in a mortar, and the tough lungs of a deer fried in rancid bacon grease, and corn-coffee sweetened with syrup. On such fare, hungry as he was, the missionary could not break his long fast, and it was fifteen miles to

the next house. He, however, found, as he says, an oasis in the desert, in a widow's neat cottage and well-supplied table. Thence he pushed through the rain to the house of the first Methodist he had seen since he left Columbus. After reaching the Florida sea-coast, and crossing the Escambia Bay, he found himself still ten miles from Pensacola, and with no choice but to walk. He began bravely enough, but soon his limbs gave out. He, however, reached the city the next day. The colored barber was a Methodist, and he found him first, and then sought out his host. His host was an Englishman, who had had a most adventurous and varied experience in life. When he came in, and the family greeted him, they asked him whether he had breakfast. When he told them no, the reluctantly-told story came from the good wife that there was nothing to eat in the house, and no money to buy anything with. The young preacher handed the good man a five-dollar note, and soon their wants were met. In this little church there were some families of position and of refinement. In the Sunday-school, then a bright young girl, was Miss Octavia Walton, afterwards Mrs. Le Vert, whose mother was a member of the church there.

We have been thus minute in giving this reminiscence because we are anxious to bring out the difficulties under which the early preachers labored, that from this history we may imbibe something of that heroic spirit which enabled them in God's strength to gain such conquests. There was surely nothing of that puerility, that effeminacy, so distasteful to the apostle of work, in such a life as these first preachers led. Is such a spirit needless now?

The Methodist missionary was the only preacher in

these wilds. We have not thought the pages of a history should be encumbered with many reflections. We have designed to tell the story, and let it teach its own lessons; but we may be pardoned if we express a feeling of grateful satisfaction as we think of a conference finding men willing to do the work demanded for these most remote and destitute people, these very poor, and preaching the Gospel unto them. The splendid success of the efforts of the Methodist preachers has been less a success won than a reward given. They sowed; we have reaped; but in the world beyond, the sower who received no earthly reward may well rejoice with the reaper who hath gathered fruit unto life eternal, that "both he that soweth and he that reapeth may rejoice together."

CHAPTER IX.

First Georgia Conference—John McVean—Legacy of Thomas Grant—Sunday-School Cause—George Foster Pierce—A. H. Mitchell—Caleb W. Key—Jno. B. Barton—Jno. C. Simmons—Conference 1832—Bishop Hedding—Delegates to the General Conference—Peyton P. Smith—Myles Green—General Conference of 1832—James O. Andrew made Bishop—Robert Emory—Death of James Bellah—Wm. Choice—Conference of 1833—Death of Thomas Darley—Methodism in South-west Georgia—Gold Discoveries and Methodism in the Mines—Pay of the Preachers—Conference of 1834—Joshua Knowles—First Collection for Superannuated Preachers—Cherokee District—Irwin—Hawkinsville—The Frontier Districts of the South—W. Graham—E. W. Reynolds—George H. Round—George W. Lane—Alex. Speer—Sandersville—Jno. W. Knight—Saml. Anthony.

The first Georgia Conference met in Macon, Jan. 5, 1831.

The Bishop was not present, and Lewis Myers opened the conference. There were present at the first sitting only 33 preachers. Isaac Smith, who had been at the first assemblage of Methodist preachers in Georgia over 40 years before, opened the exercises with prayer. John Howard was the first secretary. There was preaching each day at 11 A.M., 3 P.M., and at night.

During this conference we find, by incidental allusions in the minutes, some facts of interest. One was, that the unhappy John McVean, who, after having occupied so high a place in the Church in an early day, and who had fallen from his high estate through wine, the mocker, was at last dead, and had left his little

property to the conference. McVean seems to have been one of those men who, sincerely pious, are yet sadly weak, and ever and anon, in the course of his life and ministry, he would drink to excess; then there was deep remorse, and an entire reform, and then, alas! there was another fall. He had lost his place among his brethren as a preacher, but when the lonely, weak old man came to die, he left his little all to his old yokefellows. Samuel Bradburn and Henry M. Kollock had the same sad experience, with a happier result. "Let him that thinketh he standeth take heed lest he fall."

The fund of Special Relief, which was founded by Bishop Asbury in 1806, was the only vested fund of the conference, and to it the old preacher's bequest was added.

There was another legacy reported to the conference, which at some time before had been left by Thomas Grant, whom we have mentioned as having built the first Methodist church in the State. $1,500 in cash and quite a body of land was the moiety of the conference.

The ladies in Savannah, Columbus, and Macon had working societies, which sent up funds for the use of the conference.

During the conference Brother Hearn, the agent of the La Grange College, in Alabama, but in the Tennessee Conference, was present, and endeavored to secure the coöperation of the body in building up that institution, and was given permission to do all he could in collecting funds.

James O. Andrew introduced certain resolutions admitting and deploring the want of interest in the Sunday-school cause, and Dr. L. Pierce addressed the



Franklin Pierce

conference on the subject of the Georgia Educational Society, which was a society for the education of young preachers.

The missionary interest demanded, as the conference thought, a special agent, and a resolution was passed suggesting such an appointment. Of the members present the first day only one is living now, Dr. Lovick Pierce.

Eleven young men were admitted on trial. One of these was Geo. Foster Pierce, the oldest son of Dr. Lovick Pierce; another was Archelaus H. Mitchell, now a presiding elder in Alabama. These are the only two of the class who are now alive and in the ministry.

It would be offensive to propriety, and as offensive to most of the living men who pass under our review, to do more than to recognize their labors; leaving all careful sketches of their lives, and especially all eulogium, to an after-time. We shall endeavor to restrain an eager pen and pursue this course. Suffice it, then, to say that Geo. F. Pierce, just from college, in his twenty-first year was admitted at this Macon Conference into the travelling connection, and began his life work as junior preacher in the Alcovi Circuit with Jeremiah Freeman, and that Archelaus H. Mitchell was sent on the La Grange Circuit with Isaac Boring. Young Pierce entered with all heartiness into his work, and was as much at home and as useful as the second man on a circuit as he has been since that time in more exalted positions. The blue broadcloth suit, so offensive to Father Collingsworth, was laid aside for plainer and more Methodistic apparel. His presiding elder ordered him to various points, and to camp-meetings; and

perhaps the Bishop has known no year since the one he travelled as Jeremiah Freeman's junior, more richly filled than this was with pleasant memories.

Isaac Boring and his young colleague had a year of wonderful prosperity. There were nearly 800 added to the Church, and although the Harris Circuit was formed from the La Grange, and 614 members went with it, there was still a larger number of members in the La Grange Circuit than before they began their labors.

On the Cedar Creek Circuit, Thomas Maybry was preacher in charge. One was left to be supplied, and Caleb W. Key was selected. He had for some years been a useful local preacher, and as class-leader in La Grange, a sub-pastor. He resolved to give up all and enter the work, and did so. He was employed on this large circuit, and became so discouraged that he resolved to return to his home. On his way home, he spent a night with Myles Green, a most excellent man, and he induced him to return to his work. His colleague and himself conducted a protracted meeting at Hillsboro, then an unusual thing on the circuits, though more common on the stations. The meeting at Hillsboro was very profitable, and some sixty or seventy persons were added to the Church. The changes in the country have made great changes in the Church, and where there was once flourishing churches in those parts of Jones and Jasper, there is found scarce a trace.

The new country has depleted the old. In this meeting, R. A. T. Ridley, a young North Carolinian, of good education, and of fine family position, was converted. His parents were Presbyterians, and there was not a Methodist in his family. He, however, joined the Church, and became very zealous. In a year or two

afterward he went to Charleston, to attend medical lectures, and here he formed a friendship for Dr. Whiteford Smith, then a young preacher. Dr. Smith made him a class-leader. He thus began an active Christian life, which continued till his death. He removed to La Grange. He was much trusted by the people of his county, was their representative and senator, was active, public-spirited and liberal. Blessed with large wealth, he was liberal in the disposal of it, and though a physician with a large practice, he did not ask exemption from the offices of the Church, but was a most efficient steward and trustee as long as he lived. He was very much beloved and honored, and was a most useful man. He died after a short illness, while yet in the vigor of his manhood.

The more careful attention given to Church records may account for an apparent decrease in the number of members. There was reported a decrease of near 700 during the year.

John B. Barton was appointed missionary to Africa. He was the first native Georgian who had ever been sent on a foreign mission. He was born in Savannah, and had spent one year among the negroes in Georgia. After the Colonization Society had begun its work and established a colony in Liberia, the hope was entertained that not only might the colonists be blessed by a Christian ministry, but that all Africa might be Christianized through the new republic; and missionaries, black and white, were sent out. Barton volunteered for the work, and went to Africa. He established a mission station some distance from the coast, and after working a year, he returned to Charleston, married a Miss Gilbert, and returned to

Africa. Here his health gave way and in a short time he died.

Some of the districts were supplied with new presidents. John Howard, who had removed from Greensboro' to Macon, was sent upon the Milledgeville District. This was his first district, but he was admirably fitted for this office, as for every one to which he had been called.

Wm. J. Parks was placed on a district this year, and travelled the Athens, not far from his home. This, too, was the first time he had been called to the presiding eldership, and if ever man was placed in his true position in the Church, it was when Wm. J. Parks was made presiding elder. Here he evinced that ability for the difficult work of presiding elder which made him so often an incumbent of the office. While the districts were not so large as they had once been, every year brought new difficulties in the way of filling the office. There were more appointments to fill, and they demanded a higher order of men; there were more married preachers to provide for, and as yet there were no parsonages in the interior, and the presiding elder was compelled, as far as possible, to consult the convenience of those who had settled homes. The salaries were so small, and so uncertain, that the presiding elder knew that oftentimes an appointment must needs be afflictive to him who received it. It was now no longer as it had been in Asbury's day, that the Bishop was alone responsible; the presiding elder was held to strict account by the preacher and the people for the appointment.

Sometimes a preacher was sent a long way from his home to a poor circuit; thus James Dunwoody, who was living in Houston County, was sent on the Liberty Cir-

cuit, over one hundred miles from home. This circuit included Tatnall, Liberty, and parts of Montgomery, Bryan, Emanuel, and McIntosh Counties, and was eighty miles long. At his first quarterly meeting he received four dollars. Three months' labor and four dollars compensation. He started home, and after spending a few days, left with his family $3.75 to support them for three months more, and started for his work with twenty-five cents in his pocket. He spent this in ferriage, and as he had no money to pay for lodging he camped out with a traveller, but went without either supper or breakfast. The next day he reached his Sabbath appointment and preached, and at a hospitable house partook, after the sermon, of the first food he had eaten for twenty-five hours. "Such was my extreme poverty this year," he says, "that I had to appear in the pulpit in tattered garments, patched till they would bear patching no more," and yet this circuit was one of the best in the Oconee District.

John C. Simmons, who entered the conference this year, was sent to the San Augustine and Nassau Mission, on the southeastern frontier of the conference. He remained in the work for nearly forty years. He was a man of fine person, good preaching gifts, very decided, and very zealous. He was on all kinds of work. He was a presiding elder, circuit preacher, and on stations. He always did his work well. He was on the Griffin District in 1867, when he was stricken with a death-stroke of apoplexy. He had been a useful and laborious preacher for thirty-six years.

John C. Simmons was a man of no ordinary mind. He had strong common sense, and, for those days, was a man of good culture. He preached with much force

and unction. Firm in his convictions, he had the appearance of sternness, but he was a man of warm and gentle heart. He went where he was sent, and never deviated from his work. A vigorous man, he was able to do much; and zealous in the work, he labored untiringly. From the everglades of Florida to the mountains of Georgia he travelled in the prosecution of his ministry. He died in full vigor, and peacefully ended a useful life.

The conference met in Augusta, on Thursday, the 5th of January, 1832.

Elijah Hedding was in the chair. This was his first visit to Georgia, and his last. He came from the Holston Conference, through the Indian nation, by way of Athens, to Augusta. He speaks of the newness of the country, and of the want of comfort in the homes; but, as the country beyond Athens was not ten years settled in its oldest part, he found no fault with that, and expressed himself as greatly pleased with the kindness he received. In Augusta he saw what was always an unpleasing sight to even Southern men, however strong their belief in the righteousness of slave-holding. He saw a slave auction, and naturally, if imprudently, said to a Northerner by his side: "Does not that make your Yankee blood boil?" As this was the time when the abolition excitement was beginning, and when there was intense feeling on the subject, and when every effort was being made to excite an insurrection in the South, it was not a matter of wonder that his remark excited some displeasure, and that he was advised to be more prudent.*

* Hedding's Life.

The year gone by had been one of great prosperity, and over 4,000 white and colored members had been added to the Church.

Martin P. Parks, as agent for Randolph Macon College, visited the conference and began those negotiations which resulted in the decision, at an after conference, to endow a professorship in that institution.

A resolution was passed at this session suggesting to the General Conference a large increase in the number of bishops.

The same question which has been before every General Conference, and which, we have seen, was so stoutly discussed as early as 1804, whether the bishops should be few or many, was thus passed upon, and the desire was for a *large* increase in the number of bishops;* it will be seen that the Georgia Conference then held ground which her representatives have long since abandoned in the General Conference. There was then 550,000 members in the Church in the United States, and there were only four effective bishops, Bishop McKendree being too feeble for work; but, considering the fact that they had no district conferences to attend, and that the facilities for travel did not offer such opportunities for them to meet special calls, there was less constant labor demanded of them than the M. E. Church South, with 700,000 members, now asks of her episcopal college.

Eleven were admitted on trial. Of these eleven young men, three remain to this day.

The districts remained unchanged, and no new circuits were laid out. James O. Andrew was elected a dele-

* See Conference Journal.

gate to the General Conference which was to meet in Philadelphia in May, and as such a journey required nearly three months' absence from his work, G. F. Pierce was sent as his junior. John S. Ford returned to the work and was on the Gwinnett Circuit. There were in it 802 members, but they were either unable and unwilling to give the preacher a support; and after another trial on the Yellow River Circuit with like result, he was forced to the local ranks again. During the year there was evidently a great revival in the work, since the net increase was nearly 3,000. It must also be borne in mind that Alabama and Mississippi were receiving large accessions to population from Georgia annually. This increase is then evidence of great vitality, and the addition of 1,163 colored members, of greater attention to the colored people. A list of the leading preachers on the stations will manifest the fact that the Georgia cities were never better supplied than in 1832: Augusta, J. O. Andrew and G. F. Pierce; Athens, Lovick Pierce; Columbus, Ignatius A. Few; Milledgeville, Jesse Boring; Macon, Benjamin Pope.

Here were a body of men who would have commanded attention and respect in any city of America; of them all, save one, were Georgians, and were all of Methodist parentage. The Church in the State was now able to man her own battlements.

Nor were the districts and circuits less ably manned. Samford, Arnold, Howard, Hodges, Parks, were such men as are rarely seen, and G. F. Pierce, Isaac Boring, Jesse Boring, Archelaus H. Mitchell, Caleb W. Key, John C. Simmons, among the young men have shown by their after lives the character of the younger men. Jeremiah Freeman, whose health failed him the

year before, was a devoted man. He was a man of decided courage. He attacked sin where he found it. Once he gave offence by this course to a passionate man who armed himself with a bludgeon, and took his place in the pulpit to await the preacher. Freeman, though warned, quietly walked into the pulpit and taking him by the coat collar, quietly led him out. The man became convicted under his preaching and was afterward converted.

The circuits are still much too large. The Cedar Creek embraces a part of Jasper, the whole of Jones and Baldwin, and a part of Putnam. The Little River, parts of Greene, Oglethorpe, Warren, Columbia, and the whole of Taliaferro and Lincoln Counties, with twenty-five appointments, and requiring a ride of 300 miles to get around it. The Washington, most of Washington, parts of Montgomery, Laurens, Jefferson, and all of Emanuel.

The Sparta, all of Hancock, a part of Greene, Baldwin, Washington. The appointments were for every day, and the preachers followed each other, reaching their appointments once every two weeks. Of course, protracted meetings and pastoral service were out of the question.*

At this conference Peyton Pierce Smith, the oldest son of Rev. John M. Smith, a local preacher, was admitted on trial. He was then only nineteen years old. He was sent, in the early part of his ministry, to the Florida work, and developing rapidly as an efficient preacher, was early made a presiding elder. Though his advantages in youth had been few, by diligence in

* Letter from C. W. Key.

study he overcame this deficiency, and became a preacher of real power. In 1845, when the Florida Conference was formed, he remained in Florida and continued a leading man there for nearly twenty years, when he died. He was a travelling preacher for over thirty years, and preached 4,414 sermons, and travelled 103,623 miles. He had returned to Fulton County, Georgia, to be present at the preaching of his father's funeral sermon. The next Sabbath his own was preached—a congestive attack having ended his life after twenty-four hours sickness. *

Myles Green, who was admitted at this conference, had been an itinerant as early as 1800, but had soon retired from the work. He removed to Georgia in 1802 and settled in Baldwin County. The country was then just settled, the lands having been just purchased from the Indians, and the savages and wild beasts were still in their native woods. He began to preach as a local preacher, and did most effective work. He continued in this relation for thirty years, and then reentered the conference in which he said he wished to die. He passed his fourscore years, and was nearing ninety years, having reached his eighty-fifth, when the summons came for him to depart. He gladly received the word, and when told that he must now go, said: "Glory to God," and passed beyond. He was much beloved, and was a most useful and valuable man.

At this session the delegates were elected to the General Conference, which was to meet in May, in Philadelphia. There were twelve delegates from Georgia: James O. Andrew, Samuel K. Hodges, Wm. Arnold,

* Minutes.

Andrew Hammill, John Howard, Ignatius A. Few, Benjamin Pope, Elijah Sinclair, W. J. Parks, Allen Turner, Lovick Pierce, Thomas Samford. They left Georgia together, and rode to Philadelphia on horseback. The session was not an important one, and few questions came before it which were of deep interest. It was evident before the beginning of the session that the episcopacy must be strengthened, and two new Bishops were decided on. James O. Andrew and John Emory were elected on the first ballot. Andrew was the first Georgian who had ever been elevated to that position, as his father had been the first Georgian who became a travelling preacher. He was eminently fitted for the office, but was most reluctant to accept it. He was willing to endure all the privations which it entailed, but shrank from the greatness of its demands.

It was stated in the great debate of 1844 that he was elected to the office not only because of his fitness for it, but because he held no slaves. That, but for this, some other Southerner would have been chosen. This is possibly true, but he said he was not approached on the subject—made no pledges and would have made none. He was now about forty-two years old. From the time he had gone forth a timid boy to the Saltketcher Circuit, his progress had been a steady one. He had richly cultivated his mind, his wonderful native powers had been greatly strengthened, and he had now reached the zenith of his fame as a preacher. To the most cultured, to the plain and unlettered, to the poor negro, he was alike fitted, and by each of them greatly valued. It has been said by his old and partial friends that he never preached as well after he became a Bishop as before. This was no doubt true as a general state-

ment. Before he became a Bishop he had nothing to do but to preach; but now he had to plan, to appoint, and to direct. No man ever felt the weight of these demands to a greater degree. He never spared himself, he never spared his brethren when he felt that Christ demanded the sacrifice. Like Abraham he would have borne his only son to the mount, if God had called for him. Yet while he sent men hither and thither with such apparent calmness, while he made his appointments and adhered to his decision inflexibly, he never made an appointment which he knew would afflict, without enduring as much pain in giving it as the one felt who received it. The man that felt the Bishop, who so calmly read him out to a hard field, was pitiless, little knew that his nights had been sleepless and his eyes tearful ere his decision had been made. The writer of this history, who loved him as a father, was one night with him in Augusta; and he was cheerfully telling of some of his early trials, but he said, "these were nothing to the trials of a Bishop. It has not been travel and absence from home, but when I have had to afflict good men and good churches, it has caused me a deeper pain than I have ever known from other cause. You say I ought to be used to that; ah, my boy, I will never get used to it."

From his election to the Episcopacy to the day of his death, his life was one of most incessant anxiety and toil.

He was possessed of a most remarkable delicacy of feeling. The man who seemed to be as hard as iron was as soft and gentle as a woman. The man who in his unflinching courage would not resign his office, because he felt a great principle was involved, suffered

the agony of a martyr in retaining it. The man who made appointments which inflicted the greatest pain on his best friends, and made them apparently without reluctance, and sternly held to them, groaned and wept in his chamber ere he decided upon them. He was a man of grandest unselfishness. Poor Asbury, sick and lonely if he did not murmur under his trials, and he did not, at least let others know how deep were his wounds; but Andrew sternly suffered deeper pain, and no man knew how keenly he felt it. He was a man of the noblest magnanimity. He never spared himself. He never did intentional injustice to friend or foe. He was never cowardly in the presence of wealth and power; he was never harsh toward the lowly or the erring. For thirty-four years as a Bishop he worked on; from the frozen lakes to the gulf, from the Chesapeake to the Rio Grande, he travelled and preached, and presided over conferences, and bore the care of the churches, with all the suffering it brought with it. Then in 1866, ere a man had breathed the thought, he became convinced that he was no longer fitted to fill his place efficiently, and so affectionately, but firmly, he insisted that he should be retired. His brethren sorrowfully granted his request, and thenceforward he labored as best he could. His limbs gave way, and he could not stand; he sat in his chair in the churches and talked to the children. He had gone to New Orleans on church work; he was on his way home when he was taken with his last illness. He was in Mobile in the early part of 1870, at the house of his daughter, Octavia, wife of the Rev. J. W. Rush, and in a few days he grandly and joyfully passed to the land of the living. From 1812 to 1870, for fifty-eight long years, he had

turned no hair's breadth aside from his line of duty, and there was no spot upon his fair shield. Dented it was, and battered, but no dart of foe had ever found it anywhere save in his brave arm in the fore front of the battle. All Methodism owes a debt to James O. Andrew, all Southern Methodism an especial one; but to Georgia Methodists he was dearer than to any other. His son, who bears his name, his son-in-law, the Rev. John W. Rush, his grandson, the Rev. W. P. Lovett, his foster-son, the Rev. Alex. M. Wynn, have all followed him in the work of the ministry, each of them faithful workers; while his sons-in-law, Thos. M. Meriwether and the Rev. Robert W. Lovett, are doing work scarcely less effective as active laymen. Robert Emory was elected Bishop at the same General Conference.

Though younger than Andrew he was not to be long in his office—and though his education had been much more advanced, he had not nigh so great experience in those trials of the itinerancy, which a man needs to know to fit him to be a Bishop.

He was a highly gifted man, and one of very broad culture. His tastes rather fitted him for the editorial chair, or the professor's lecture room, than for the work of the Episcopacy, which requires abilities which neither scholarship nor gifts of eloquence can supply. He was a man of very delicate health, and the labors of his office demanded much power of endurance. He was, however, very popular, for he had been very useful, and although he had led the reformers of the Church when they seceded, he wrote most vigorously against them. He was killed by being thrown from his carriage, as he was on his way to Baltimore from his farm, not many miles distant from the city, after he had

been a Bishop only a few years. The conference adjourned, and Bishop Andrew left Philadelphia in company with McKendree, his venerable predecessor and still colleague in office. He went to McKendree and asked for counsel. "He was sitting," said Bishop Andrew, "on the deck of the steamer, leaning on his staff. Looking at me calmly, he said: 'I have but little to say, my dear James. I think little need be said, only this: Shrink from no responsibility. Remember that he who shrinks from a responsibility which properly belongs to him, incurs the most fearful of responsibilities!'"

The election of Bishop Andrew rendered it necessary that the charge of the Augusta Station should fall upon the shoulders of his young assistant, and so by the middle of his second year, George F. Pierce had all the burden of the largest city station in Georgia upon his shoulders. There are some men who always meet, and go beyond the demands made upon them by the occasion, and the young preacher was one of these. The Bishop-elect decided to settle his family at Augusta, and although the people there gave him unsolicited assistance in securing a home, he became, he says, for the first time in his life involved in debt, and his faithful Amelia came to his aid by teaching a school. The allowance made for his support by the Georgia Conference, to whom the question by law was referred, was $600 all told.*

The good work of a Bishop was certainly not a remunerative one. The Georgia Conference had now lost him as a member of the body; but for many years

* Leaves from an Itinerant's Diary, 508.

he made his home in her territory, and for all his years he regarded Georgia as his mother. It was meet then that he should be brought back to Georgia for burial, and that he should sleep his last sleep in Oxford, the happy home of his mature years.

We return to the minutes.

James Bellah, who has borne the brunt of many a hard campaign, received at this conference his last appointment. He was sent to the Yellow River Circuit. This included a large part of Newton, all of Henry, Butts, Jasper, and one appointment in Monroe. There were twenty-eight appointments, and the preacher, by riding every day, could fill them in one month. James Bellah had now worn himself down in the work, and after a short time on the circuit his health failed, and Morgan Bellah, his brother, succeeded him. This good man thus began a work which, in the midst of all difficulties, he has continued to prosecute. He received for his year's labor $160. How could any man of family have lived on such a salary? Out of it he was compelled to furnish a house for himself, a horse, pay his travelling expenses, and indeed provide for all his wants. Of course this would have been simply impossible; and as it was but a fair sample of the salaries of most of the preachers, there can be no wonder that they had farms of their own, and that their good wives supported the family while they were absent for near a month at a time on their labor of love. If one was not able to provide for his family a home, and had no other resources than his own labor, he was forced to a location, and so there were a large number of gifted men in the local ranks who would have continued in the pastorate if they could have been even insufficiently supported.

Wm. Choice, who was one of the class admitted on trial, was from Hancock County, and was thirty-two years old when he was admitted. He did hard work for twenty-four years as a preacher on large circuits and wide districts. He died in peace in Florida in 1855. He was sent in connection with Samuel Anthony, who was himself just admitted on the Ocmulgee Circuit. These up-country youths, young, inexperienced, and whose early advantages had been very few, were sent to a work which required a monthly ride of over 300 miles, through swamps and boundless pine forests, and among a poor, ignorant, and simple-hearted people. Methodism can truly say that she has always turned a ready ear to the cries of the poor, and such as she had, has she freely given. While other denominations have left the field without the laborer, while they were patiently toiling to make him skilful, our Church has taken him who had but little more knowledge than that best of all, a knowledge of Jesus, and sent him forth to tell, from the depths of a rich experience, how peace may be found. Mistakes in grammar and in science have seemed to her of but little concern in comparison with an entire ignorance of these fundamental Christian truths which the humblest believer knows as well as the wisest. The results of her history sustain the wisdom of this course. Wm. Choice and Samuel Anthony began their work; and prayer and preaching and constant study made them workmen worthy of any place. There were a sufficient number of laborers now to occupy the whole field. The circuits and missions were so large that they embraced all of Georgia and Florida, and not more than ninety men did all the work. From Pensacola to

San Augustine; from the gulf coast to Habersham, the preachers were distributed, and although the work was hard and the salaries paid entirely insufficient, yet the preachers upheld the standard. Although Methodism in Georgia had passed its fortieth year, yet there were trials and dangers now equal to, and in many cases even beyond, those of the first preachers, for they at least had a healthy land to work in, while many of this generation must inhale the deadly malaria of the swamps of Southwest Georgia and Florida.

The conference for 1833 was held at La Grange, Troup County, January 2.

La Grange was now a sprightly and prosperous county town, not yet ten years old. It was on the western border of the conference. It was noted then as now for its hospitality, and was the first place in the new purchase to entertain a conference. To reach it the preachers had to travel on horseback and in gigs and sulkies, as there were no public conveyances, but yet a goodly number of them were present on the first day. Some came from the southeastern border of Georgia and the wilds of Florida. A journey to Europe could now be made in shorter time and with much more ease than many of them made the trip to La Grange.

Bishop Andrew was present at this session, and presided. John Howard was again the secretary. As Georgia had projected no college of her own, there was considerable strife on the part of the newly-established Randolph Macon and La Grange (Ala.) Colleges to secure her co-operation; and William McMahon, agent of La Grange, and John Early, of Randolph Macon, Va., came to the conference to advocate the claims of their respective schools. The matter was referred to a

committee, of which S. Olin was chairman. The conference finally resolved to accept the proposition of the trustees of Randolph Macon. Dr. Few, who was anxious for a Georgia institution, was opposed to the resolution, and succeeded in preventing the appointment of an agent; but, by vote of the conference, the agent appointed by the college had full permission to prosecute his agency in Georgia.

The trustees of the school at Culloden, which was then a very flourishing country village, had proffered their institute to the conference under certain conditions. It was not accepted this year, but action was deferred till the next session, came up then in another shape, and finally resulted not in the acceptance of the Culloden School, but in the establishment of the Manual Labor School and of Emory College.

At this conference nine preachers were admitted. Morgan Bellah, the brother of James, who had travelled the Yellow River Circuit, was also admitted. He has, after thirty-five years' hard labor, been superannuated. These are all who remain of this class.

Thomas Darley, after a life of great usefulness, had gone home. He died in Harris County, in 1832, having been only one year on the retired list. While the old soldier had laid off his armor and sought rest, George M. Davis, a young worker in Florida, had fallen suddenly dead. The number of superannuated preachers was very large for such a conference as the Georgia then was. There were fifteen upon it. They were nearly all old men, who had worked a long time. Some of them had been local for many years, and had returned to the conference to die in it. Benj. Blanton, who had located in 1778; David Garrison and Samuel Annesly, who had

been active preachers in the first years of the century; Lewis Myers, who had begun work in 1799, were on this list. No one was on it who was not worn out; and then the Church did not recognize a mental defect as ground for this relation. There had been great prosperity in the newer sections of the State. During the year 1831, when Isaac Boring and A. H. Mitchell were on the La Grange Circuit, then including Troup, Meriwether, and Harris Counties, the number added to the Church was quite 1,000 members, and now, though the circuit was divided, under the ministry of Norman and Williams, there was an addition of over 200 members. The Columbus District alone had increased in two years over 1,200 members. The Augusta District, which had been in existence for two years, was now under the presidency of Lovick Pierce. He had not been on a district since the time he left the Oconee in 1809. His district then extended from Athens to St. Mary's. It was now comparatively a small and compact district in the heart of Georgia. Yet it occupied the territory now covered by nearly three districts. Wm. J. Parks, after one year on the Athens District, took the important Apalachee Circuit, which had for years called for the best men of the Church. There were no men in those days who seemed specially fitted for only one kind of work. The circuit, the district, the station, were in turn filled by each of them. Thomas Samford, for so long time presiding elder, was on the Walton Circuit, which still included Newton in its boundaries, and in which there were nearly 1,000 members.

A new work had been laid off some few years before this in the southwestern part of the new purchase called the Lee mission, and now James Dunwoody was

sent to it. It included Lee, Sumter, and Marion Counties. Americus, the present beautiful county site of Sumter, was then a new town, and there was preaching in it at a private house a part of the time, and a part of the time in a log building, which served as a court-house. This was the second year of the existence of the mission, but there were 200 members reported in these counties. Dunwoody says that his success was but small in the work.* The great value of the lands in that section were as yet unrecognized, and the large population and immense wealth that afterward belonged to it, were not as yet. There were two other missions in this section, the Etowah, and the Randolph. A new mission was also established in the upper part of the State, designed to provide the gold regions with the Gospel. It was left to be filled by a supply, and was called the Chestatee Mission.

Immense excitement had arisen in Georgia resulting from the discovery of gold on some of the rivers, in the mountain country. This discovery had been made in 1829 in Habersham County, and afterwards on the Chestatee River, a mile or more from Dahlonega. Immediately numbers flocked to these mines. There was the wild gambler, the wealthy speculator, the shrewd land-trader, and, now and then, some sober settler who sought a home in one of the charming valleys among the mountains, as well as the gold hunter who had come to mine. The missionary was sent with these adventurers. He reported at the next conference 130 members. During this year West Florida, and that part of the Chattahoochee Circuit which was in Alabama, was at-

* Dunwoody's Life.

tached to the Alabama Conference, and ten members of the Georgia Conference were transferred to Alabama. At the conference, of 1834, there was reported a decrease in the Georgia work, though there really was an increase. This is accounted for by the transfer just spoken of.

Morgan Bellah, who had travelled the Yellow River Circuit the year before, was now sent upon the Grove. This circuit embraced all Franklin, Jackson, Madison, Hall, one-half of Gwinnett, and one appointment in Walton. There was paid him this year by all these counties $250. It was in vain that the General Conference required the circuits to pay quarterage of a hundred dollars to the preacher and the same to his wife, and an amount sufficient for each child with family expenses. There was no means of enforcing these payments, and a large circuit was comforted by the fact that the preacher, if he did not return, had no claim on them, and the conference would still supply their pulpit. There was as yet no financial system, no faithful preaching on the duty of men to use their money for Christ. Indeed, it is a sad truth that a large part of the preaching of the times was calculated to strengthen rather than to overthrow covetousness. The constant theme of many preachers was the extravagance of the people, and the duty of close economy and constant industry was enforced, but, alas, nothing was said about liberal giving; but a better day was coming. Slowly, yet surely.

The size of the circuits, the fact that the preacher came only once a month, and that there was so many members, led many to withhold even the small amount needed, since it was so small it could not be missed.

Then the preacher did not live among his people. Had he done so they would have willingly supplied his table, for they had abundance of provisions; but they must pay all they paid in money, and money was what they had the least of. The missionary and conference collections from these sections was on a par with their contributions for the support of the ministry. Although these remarks with reference to finances are made here, they belong rather to this period than to this year, and to this class of circuits rather than to the Grove alone. It was, indeed, almost a universal thing. John Howard, Lovick Pierce, William J. Parks, John W. Glenn, James Bellah, Morgan Bellah, and many others, could not have continued in the work, but for their own private resources. The salaries of Morgan Bellah for several successive years were as follows: Decatur Circuit, including DeKalb, Fulton, Gwinnett, and Campbell, twenty-two appointments, $180.

Newnan Circuit, with Coweta, half of Fayette, Campbell, and Heard Counties, twenty-two appointments, between $150 and $200.

The preacher accidentally overheard the stewards on a circuit discussing the question of salary. One of them remarked and the other assented to it, that they ought to give him at least as much as an ordinary field-hand was worth, say $15 per month. This they did, and paid him for a year's work, about $180.

Fayette and Campbell paid $136 for the support of a man and his wife and seven children.

The Monroe (Walton Circuit) paid him for an entire year's work, $86.

The Forsyth Circuit alone gave him a support and paid him $500.

We have given these figures as a simple evidence of the devotion of the preachers and of the trials they were forced to undergo. With the Baptist denomination it was even worse, for their preachers received literally nothing in the way of salary in many of these same sections, but then their preachers were not required to be from home twenty-eight days in the month, and travel over wide areas of country, not being able to be with their families more than one-tenth of the time.

The gracious and wonderful revival, which for almost two years had blessed the State, seems to have now to some extent declined. There was but little increase in any of the circuits and really but little decrease. Indeed, from 1823 to the present time, the Church has known no retrogression. For a short time there may have been a halt in its onward progress, but it was only for a little while; with increased power it had then moved forward. There was an increase even this year of nearly 300 white members. Much of the work now was in securing the permanent results of the great revival of the ten years gone by.

The conference for 1834 met in Washington. Bishop Emory presided, and Bishop Andrew came with him. It was the first and only time that this gifted and excellent man presided at a Georgia conference. He was a man of broad cultivation, a writer of unusual elegance and power. He had led the progressives, and contributed largely to their victory in 1820, when the question of whether presiding elders should be elected, was settled affirmatively. When, however, the malcontents left the Church to found the Methodist Protestant, Emory was the strongest defender of Episcopal Methodism, and in his defence of the fathers and his History

of the Discipline, he did work for the Church of lasting value. He had been elevated to this high office of Bishop at the same time at which Bishop Andrew was elected, and of his early and sudden death we have already told.

At this conference the great question discussed concerned the educational interests of the Church.

Olin, now the President of Randolph Macon, was present in the interest of that institution, and soliciting an agent and an endowment. Few, who was a foeman worthy of his steel, was in favor of a Georgia Institution; and they crossed swords. It was finally, however, decided to give Randolph Macon an agent, and in consideration of seven free scholarships, to endow a professorship with $10,000. Elijah Sinclair was made the agent. The full endowment was never secured. We have noted the offer of the Culloden School to the conference, and the conference action on the subject. It came up again at this session in a proposition to establish a manual labor school at Culloden. The school was decided upon but not the place, and John Howard was appointed agent. Of the after history of this school our readers are referred to the succeeding chapter on "Education in the Georgia Conference."

At this conference sixteen were admitted on trial, of whom only two remain, both of them effective. Joshua Knowles was admitted at that time, and after remaining in the Methodist Episcopal Church for many years as a travelling and local preacher, he united with the Protestant Episcopal Church, in which communion he is now a Presbyter. At our request he has given us the following account of his introduction into the Methodist ministry, and the first conference which he travelled.

We can but regret that we have been unable to secure from others accounts so full and satisfactory as Mr. Knowles has furnished us, but no urgency of entreaty has been sufficient to induce the actors in the scenes through which we are passing to tell the story of their early ministry, and our pages suffer from this neglect.

The Early Ministry of the Rev. J. Knowles.

In 1833, whilst a resident of Athens, Ga., and under the faithful and loving pastorate of the Rev. B. Pope, at the fourth quarterly meeting conference for that year, I was licensed to preach by the Rev. William Arnold, of saintly memory, and recommended to the succeeding annual conference as a candidate for membership in that body. Its session was held in Washington, which I was privileged to attend. It was presided over by the accomplished Emory,* and was a memorable occasion, as well on account of the distinguished clergymen present, as the important measures presented for its deliberations and action. Though many years have passed away, I have a distinct recollection of both. There were present, and in their prime, the Revs. Lovick Pierce, Andrew Hammill, Ignatius Few, Sam'l Capers, William Arnold, Lewis Myers, John Howard, S. K. Hodges, Stephen Olin, Thos. Samford, G. B. Chappell, Elijah Sinclair, Benj. Pope, John Collingsworth, Jeremiah Norman, and other great leaders in Israel. I well remember the masterly debate which arose on the educational question and the ponderous blows given on either side of the Emory College proposition; and how, finally, Olin's resistless logic and eloquence carried the

* I do not think Bishop Andrew was present.

day. But a single one of those great and good men remain to bless by precept and example the Church.

My first appointment was to Liberty Circuit, as junior preacher. The Rev. Andrew Hammill being my presiding elder, and Rev. Jas. T. Johnson, preacher in charge. This was a four weeks' circuit and no pent up parish. It comprised the whole of Liberty and Tatnall Counties, with parts of Telfair, Montgomery, McIntosh and Bryan. It abounded with rivers and creeks which in winter overflowed their banks but never prevented the punctual fulfillment of my appointments. Sometimes these were swam on the back of my faithful "Darby," at other times crossed in a dug-out. Women and children would walk for miles with shoes and stockings in hands in very wet weather, putting them on before arriving at church. Having lived mostly in the cities, the habits of my parish in the wire-grass region were rather novel to me. The whole family was often quartered in one room, but a more kind and courteous people I never saw. Some of my congregations were made up of the most wealthy and cultivated people in the State. My work included twenty-eight appointments; so that I had but little time or opportunity for pastoral visiting and rest. My health, not very robust in early life, by horseback exercise, eating sugar-cane and sleeping in well-ventilated houses, lighted and warmed with pine-knots, astonishingly improved under my arduous labors.

During the year we had some very pleasant meetings and accessions to the Church, and I went to conference at its close, which met in Savannah, with a thankful and hopeful spirit.

In 1835 I was appointed preacher in charge of Bul-

lock Circuit. This comprised the whole of Bullock County, and parts of Bryan and Emanuel Counties. My recording steward and most efficient co-laborer on this work, was Mr. Eli Kennedy, who, by a pleasant coincidence, I found to be the brother of Rev. W. M. Kennedy, the Presiding Elder of Columbia District, S. C., at the time I joined the Methodist Church in that place, and from whom I bore a letter of introduction to the Rev. Thomas Stanley (whom he married) when I came to Athens, Ga. Here I also found a worthy and efficient adviser and co-laborer in the sainted Mrs. Lydia Anciaux, the accomplished and venerable mother-in-law of the Hon. J. M. Berrien. Her house was truly the preacher's home. Though threescore and more she was active as a Sunday-school teacher, and in ministering to the poor and afflicted in her neighborhood.

My health during the year was so impaired, that my presiding elder, the Rev. Dr. Pierce, kindly gave me a furlough for a few months during which I made a visit North. At the next conference I was ordained a deacon. My next appointment was to Tallahassee; I arrived there the last Saturday of Dec., 1835, preached on Sunday, and married my first couple on Sunday night. I was very cordially received by the people. The Rev. John L. Jerry was my presiding elder. The Seminole war had just opened, and his districts comprised the whole Indian territory. He was a man of courage and zeal, and neither tomahawk nor scalping-knives drove him from his work.

As for myself, though living in the midst of frequent alarms I continued at my post, as I was the only resident clergyman in the city that year; and as there were many sick persons belonging to the different churches

and congregations, including many soldiers, my duties were quite arduous. And yet the year passed away pleasantly, and there were some accessions to the Church.

Mr. Chandler, the talented editor of the *Florida Intelligencer*, having died, the paper was temporarily suspended. At the urgent solicitation of influential citizens, I was induced to purchase the *Intelligencer* office, and publish a family newspaper in Tallahassee, under the name of the *Florida Watchman*. This led to my location. I resided in Florida until 1844, laboring as a local minister and journalist, for Church and State. In 1844, I rejoined the Georgia Conference, which met at Columbus, and was ordained an elder by Bishop Soule, and sent to Darien station. The following year to Milledgeville, where I married Miss Mary Frances Barnett, daughter of the Hon. N. C. Barnett. During the succeeding years of my itinerant life, I labored in Savannah, on Clinton and Cassville Circuits, and two years in Rome, where I was bereft of my beloved and sainted companion, and where I terminated my labors as a member of the Georgia Conference, and served the Church and State, to the best of my ability, as a local preacher and editor, at Rome, Milledgeville, and Macon. Whilst my life has been made up of versatile labors and vicissitudes, I have always endeavored to keep in view my high calling of God in Christ Jesus, and my paramount obligations to him and to the Church. Anxious to retain a pastoral relation, but averse to an itinerant life, in 1866 I changed my ecclesiastical relations without, however, any modification of my religious principles, or abatement of love towards those with whom I had been so long associated, and whom I feel it still a privilege to call my brethren, at all times and all places.

So ends Brother Knowles' account of his early years in the ministry, which we have published almost in full, in order to give a view of Methodism in its infancy in Florida and of the trials of the preachers in many of the rural districts.

Six located at the Conference, two of whom, Jno. S. Ford and Raleigh Greene, afterward returned to the itinerancy. Josiah Evans, who had done as much hard work as any man of his age in the ministry, located to return no more.

During this session, for the first time, we have an answer to the fourteenth question, "What amounts are necessary for the superannuated preachers, and the widows and orphans of preachers, and to make up the deficiencies of those who have not received their regular allowance on the circuits?" The answer was $4,137.81. In answer to the question, what has been collected, we catch our first glimpse at the financial operations of those days.

For nearly fifty years the Church had been at work, and this is the first published evidence that she believed in the practical benevolence which was manifested in money-giving, save the report of the missionary collections of Wm. Capers, when he was establishing the mission to the Creeks. That our Church, which has been so grandly heroic in her devotion to what she believed to be right, had been sadly in the rear in her benevolent contributions, is a painful truth, one with which we are twitted in the published sermons of the amiable and gifted Bishop Elliot; but how it could be otherwise under the instruction, or rather want of instruction of the fathers, it is difficult to conceive.

All our preachers were missionaries. The people,

when the ministers first began their work, were alike poor; the demands of the home work, and the general poverty of the Methodists, and the evangelization of the Indians forbade any extra American work, but while this may be said in mitigation, it is very evident that the ministry had no true idea of the money power in the Church. Revolt from error often goes too far, and revolt from the teachings of Rome, in which money had such high place and promised so much, led the Methodists and Baptists to discard almost entirely the mammon of unrighteousness, and it became the enemy rather than the friend of the Church. This list of collections is the only true picture of the liberality of the times we have been able to secure. The largest amount reported is from the Alcovi Circuit, which sent up $144, Augusta sent $27, Savannah, $131, Athens and Madison, $9.41. The Yellow River, $2. There were but two applications for aid from the active workers, and the rest was divided among the superannuated preachers and the widows and orphans. The amount contributed for missions was $1,208.

Andrew Hammill was removed from the Columbus District and sent to the Savannah. The Augusta District ceases, and the territory hitherto included in it is divided between the Athens, Milledgeville, and Savannah. Wm. Arnold still remained on the Athens District, and Wm. J. Parks was sent to the Milledgeville. He was living in Franklin County; he could not move, and the nearest point on his district was 120 miles from him, the most remote perhaps 350. He shrank from the appointment, but went to it, and did his work well.

A new district was laid out, called the Cherokee, and Isaac Boring was appointed to it. It swept entirely

across the northern part of the State, beginning at Clarksville, and ending at Vans Valley, all the way from the Savannah to the Coosa Rivers, and from Henry County to the Blue Ridge.

There were two new missions on the district, the Vans Valley, which included all that section in the western part of the State north of Carroll County, and reaching up to Chattooga. J. T. Talley was sent to it. The Indians were still there, but a few white settlers, drawn thither by the fertility of the lands, were scattered through the valleys. The Connesauga Mission joined the Vans Valley on the north, and extended eastward. It included the counties of Murray, Whitefield, Gordon, and parts of Gilmer lying on the Conesauga River. The office of a presiding elder in a new territory like this is especially important, and the gifted and devoted Boring was admirably suited to the work of filling it. As yet the Cherokee Indians occupied a large part of this section; reluctant to leave the homes of their fathers, and to remove to an unknown land, yet realizing the hopelessness of a resistance to the power that demands it, this really admirable race of Indians were taking their last view of the charming valleys and beautiful mountains, which in a few more years they were to see no more forever. To the Chestatie Mission, in the Cherokee country, which was established the year before, Jno. D. Chappell was sent. All the effort of the State to keep white men from settling in the nation, where, according to the glowing reports of the time, the very river sands sparkled with gold, had been in vain, and some villages had already sprung up in this section. Among these was Nucklesville, afterward Auraria, in Lumpkin County. Here

the missionary had an appointment; here crime held a daily carnival. Gambling, cock-fighting, drunkenness, debauchery of all kinds, did not condescend to seek a cover. One night the preacher, who preached at a private house, announced that the next night there would be religious service at another house. A gambler arose and said, "Oyez, Oyez, I give notice that to-morrow night I will open my faro-bank," at a place he named.

On the south of the Chestatee Mission, and reaching down till it joined the Decatur Circuit, was the Forsyth Mission, which was left to be supplied.

As of old, Methodism strove to cover with her wings the whole land, to provide a ministry for all the people. Now she was able through her mission boards to supply a service to all, and numbers of gifted and devoted men arose at her bidding. They were her children; she had raised now a family of sons who were able to do the work which duty so imperiously demanded. At the next conference this Cherokee District reported a membership of 3,666 members.

Florida was now divided into two districts, the Tallahassee and St. Augustine. Geo. A. Chappell was sent on the St. Augustine and Jno. W. Talley on the Tallahassee. The St. Augustine district included a considerable part of lower Georgia. The preachers on this hard work were all of them single men. Jno. W. Yarbrough was on the Irwin mission. He was a young man just from the mountains, and his first appointment, Irwin County, was in Southern Georgia, in the wire-grass country. It is still a very large county, but then was several times as large as now. The lands are very poor, the settlers few. In 1866 the writer of

this volume rode seventeen miles in its borders, without seeing a single dwelling, or a living being, save a deer leaping through the pine woods, and this was thirty years after Yarbrough was sent there. There were not many Methodists in the section, but the church has striven to see to all the needs of these people, and with the opening of new lines of railway, and new industries beside cattle raising, there is hope of a new impetus both to the temporal and spiritual interests in that section.

Hawkinsville appears for the first time as a separate charge, with James E. Evans as stationed preacher.

It was quite a flourishing town; as there was navigation for boats to it the year round, it was an important commercial point. The productive plantations of Houston, Pulaski and Dooly, as well as the country south of it, found a shipping point and market here. There was much wealth, and much dissipation and gayety. The church had been an appointment in the Houston Circuit, and had only nine members in it. During the year there was a great revival, and at the next conference one-hundred and fifty eight members were reported.

It continued a separate charge for a few years, but with the completion of the Central Railroad and with the growth of Macon, Hawkinsville lost its commercial position and fell back into a circuit again. But when the Macon and Brunswick Railroad was finished it began to revive again, and is now a flourishing city with a good church.

Irwinton, which had been before in the Ocmulgee Circuit, was made a separate charge, and Jas. B. Payne was sent to it. He reported 577 white members. The

Tallahassee district, under the presiding eldership of young Talley, included all the lower part of western Georgia. Capel Raiford was sent to the Lowndes Circuit. This circuit embraced as much territory as a district does now. The larger part of its scattered inhabitants were engaged in stock raising. Their cattle ranges covered large areas of wire-grass lands, though now and then, in some fertile hammocks, there were the prosperous cotton planters who sought a market for their produce by sending cotton to St. Mark's, Fla., and shipping it thence to New York. This circuit, the boundaries of which we are unable exactly to define, included probably all that section of country stretching from the Okefonokee swamp, eastward to the Thomas county line. Thomas County, Georgia, was in the Monticello (Florida) Circuit, while Decatur County was supplied from the Gadsden (Fla.) Circuit. North of Decatur County was the Fort Gaines Circuit. Fort Gaines was now a young city, which was shipping cotton to New York and Europe, and the country around was being settled with rapidity. The presiding elder of the Tallahassee district travelled on horseback from the Flint River to the Okefonokee swamp, and from the gulf coast for over one hundred miles northward into Georgia. The difficulties of travel were very great, and the privations demanded of the severest kind. There was probably not a bridge in the whole district. The streams, which in summer time were shallow brooks, in the winter would have floated a frigate, and as there were few ferries, the preacher crossed them as he could.

His fare in the wire-grass section of his district, which included a large part of it, was musty corn bread

and butter, milk, clabber, or Youpon tea, with now and then honey, sometimes venison or dried beef. The home in which he reposed his weary limbs we have not been out of sight of in this history, a pole cabin with a clapboard roof and a dirt floor; but in some of the richer hammocks of Thomas and Decatur Counties, even there he found comfort, and if not delicate refinement, yet warm hospitality. In Florida, however, he came in contact even then with the highest culture and elegance. The stationed preacher in Tallahassee was Archelaus H. Mitchell, and he had perhaps as intelligent and as godless a congregation as any young city in America presented.

The St. Augustine District presented even greater difficulties. Beginning at Telfair and Tattnall Counties the presiding elder made his way through the swamps of the Altamaha to Darien, thence down the coast into Florida, finding the terminus of his long journey at St. Augustine, and joining the Tallahassee District on the west.

Geo. F. Pierce was transferred to South Carolina and appointed to Charleston, and Wm. Capers took his place at Savannah. This was an instance of the exchange of ministers between conferences, which is so often demanded in order to man the works, and yet so often denounced. Special transfers are not new features in Methodism, but where there is correspondence between committees and preachers, and the mutual interests of preacher and the individual congregation are the moving influences, they are an unmixed evil and are new features in the Church. Not so when the appointing power selected by the Church for this work commands the transfer for general good. In the one

case all selfish instincts are at work to secure a result, in the other oftentimes all are adverse.

It will be a woful day—it is already a woful day—for the spirit of Methodism, when a pleasant place on the one hand and a brilliant preacher on the other are the objects sought for, and the man transfers himself rather than is transferred by the Bishop.

Windsor Graham, who was admitted on trial at this conference, had been for several years a useful exhorter in the Church. He continued a laborious and successful preacher for twenty years. He was noted for the holiness of his life, his fervor, zeal, and the fruitfulness of his labors. He was superannuated for ten years, and was as constant in labor as his health would allow. One of his sons is a laborious preacher in Georgia at the present time.

W. W. Robison was also admitted at this conference. He travelled for fourteen years, then located for near the same period, and then re-entered the conference, in which he remained till he died. He was an excellent man and an excellent preacher. He had travelled the best circuits, and had been on some of the best stations in the conference, and was always acceptable and always beloved. His death was eminently peaceful. "He said he had trusted God for thirty years, and could trust Him to the end."

He was remarkable for his gentlemanly bearing, his refinement and amiability. He, too, has bequeathed his ministerial robe to a son, who is an efficient worker in the South Georgia Conference.

Edmund W. Reynolds entered at the same time, and remained in the work for over thirty years. He travelled circuits in all sections of the State, and always did

his work well. He at last received a superannuated relation, and settled near Fairburn, where he continued to work as far as his strength allowed. He died very suddenly, and was found, after several days' search, by the wayside, lifeless. He was a decided character, a man of large frame and strong will, and had been a very hard worker in his active ministry. His son, John W. Reynolds, was a most gifted young preacher, and died during the year in which his father also died.

Georgia now presented great diversity in her work. In the older parts of the State there was elegance, refinement, and high culture; while in parts of Florida, northern and western Georgia, the hardest work of Humphries, Major, Hull, and Norton was being more than equalled.

The missions to the slaves were worked most vigorously, and with good results. There was now nearly 8,000 colored members in the State.

The Conference for 1835 met in Savannah, January 7th. Bishop Andrew presided. Eighteen were admitted on trial.

Two young Northerners who came to this conference were admitted on trial; they were George H. Round and George W. Lane. The first took his place as classical teacher of the Manual Labor School; the other, in delicate health, was appointed to St. Augustine, Fla. George W. Lane was the son of George Lane, who was for so many years a member of the Philadelphia Conference, and book agent for the Church. He was highly gifted by nature, had been a hard student, and was one of the purest-hearted of Christian men. He was a remarkably fine preacher, and would have reached the highest eminence in the pulpit, but that the great need

for educated Christian men to educate the children of Christians called him from the field he loved so well into the lecture-room of the professor. He was selected first as a teacher in the Manual Labor School, and then as a professor in Emory College. He was an enthusiastic and accomplished teacher, but he never allowed his fondness for study or teaching to interfere with his religious labors. He loved to preach, and preached much. Not long after he came to Georgia he married a lovely woman in every way worthy of him, and spent a few happy and useful years in Oxford, as professor of the languages. He was, with his devoted colleagues, enlisted in the arduous and trying work of building up a new college, and had seen it almost established, as he hoped, for the future, when, in 1847, he was taken violently ill, and in the vigor of his young manhood passed away to his reward. George W. Lane was one of the loveliest and most gifted men who ever did work in the Georgia Conference, and his memory is a precious legacy to his brethren.

Alexander Speer entered the conference and was stationed in Savannah. He was a man of very fine parts, had been a leading politician in South Carolina, and at one time was Secretary of State in that commonwealth. He was for some years a local preacher, and then entered the conference. After some very useful service, he retired again to the local ranks, and was a useful local preacher till his death. He was a man of very fine cultivation and of great native eloquence. In size he was very portly, but, in spite of his corpulency, he was active and useful as a pastor. He left two sons: Rev. Dr. Eustace W. Speer, for so long time a useful pastor in the conference, and now professor in the State

University, and Judge Alexander M. Speer, of Griffin.

Russell W. Johnson, one of two brothers who entered the conference this year, after some years of hard and useful work, located and settled in Jefferson County, where, as a local preacher and steward, he advanced the local interests of the Church.

Dr. Lovick Pierce was placed on the Savannah District. In this district Sandersville first appears as a circuit. The Washington County Circuit had been one of the first in the State. Asbury had visited Buffalo Creek and Harris Meeting-house, New Chapel, and Fenn's Bridge, all of which are in that county. It was now a large circuit, including all of Laurens as well as all of Washington County, and had 405 members in it. The church in the town of Sandersville was an ungainly building, without paint, blinds, or ceiling, and located on the outskirts of the town. The leading men of Washington were wealthy disciples of Epicurus, some of them men of very fine intelligence, and openly and defiantly infidel. The fact that the circuit was a poor one, and the minister always poorly provided for, led for many years to the starvation policy, and preachers of most ordinary gifts were sent to the work to work hopelessly; but in 1857 the Rev. W. J. Cotter, by an earnest effort, built a handsome church in Sandersville, and the conference had labored to supply the work well; so that now Sandersville is quite a pleasant station in the South Georgia Conference. The preacher on that circuit in 1835 began his work on the borders of Hancock, and found his most remote appointment some sixty or seventy miles below, in the pine-woods of Montgomery.

This year a most important change was made in the

general arrangements of the circuits. For years Dr. Lovick Pierce had insisted that the meagre support of the preachers, and the want of success in many departments of church work was owing to the great size of the circuits, and that the demands of the country villages required that a preacher should live in them and go around his circuit every two weeks. This proposition alarmed many preachers and people. If a preacher was not supported on the Cedar Creek or Apalachee Circuit, with its thousand members, and including nearly three counties each, how could one county support a preacher. It was a question of simple arithmetic, but for once figures lied egregiously. The smaller circuits did much better than the larger ones had done.

The Cedar Creek, Apalachee, Alcovi, Ocmulgee Circuits are heard of no more. Many precious memories clustered around these names, and they were not readily given up ; but they were now surrendered, and the location of the circuits was now indicated by the names they bore. There were generally from ten to fourteen churches in a circuit, and they were to be supplied with public service every two weeks.

The Forsyth Circuit had a new circuit formed from it —the Knoxville. The Apalachee was divided between the Madison, Watkinsville, and Greensboro, and this name, so dear to the old Methodists, ceases to be.

The county of Jones was separated from the Cedar Creek Circuit, and James B. Payne was sent in charge of it.

In this circuit lived Jno. W. Knight. He was an infidel tailor. He was a man of really fine intellect, but was reckless in life as he was sceptical in his religious views. The preacher became attached to him, and used

to go to his bench to talk with him. At last he persuaded Knight to go to the church; he did so, became convinced of the truth of Christianity, and said, if not audibly yet sincerely, "I surrender," and was at once converted.* He began to work for his Master, and for thirty years has been a most useful travelling preacher.

Wm. J. Parks was on the Macon District, and found his work farther away from home than before. His highest hope was to see his family a few days six times during the year, and such was his industry that he held the plough while he was at home, till he often left blood-stains on it.

Samuel Anthony was for the second year on the Perry Circuit. It then included Houston, Pulaski, and Dooly, with parts of Bibb and Crawford. During the summer of 1834 a mighty awakening was felt. This revival influence continued during the year 1835. The total number of accessions, white and colored, was 1,336. This was in addition to the accessions by certificate, which must have been numerous. There was a manifestation of power like to that in the early days of the century, when men in their strength fell senseless under the weight of their emotions. Houston County had now become thickly settled with a fine population, many of whom were South Carolina Methodists. From this date Methodism was established in this whole country, and there are now three prominent stations and four circuits where his circuit was. There were several large camp-meetings on the circuit, and they were, as of yore, seasons for general ingathering.

The experiments of smaller circuits was fairly entered

* His own words.

upon, and its after-success attested the wisdom of the Bishop and his cabinet in following the counsel of Dr. Pierce.

The Church had suffered greatly from that conservative spirit which refused to see that the change of the country demanded a relative change in the mode of conducting conference affairs and the large circuits, and the want of parsonages in the county towns had seriously impeded the progress of the Church. For the first time in Georgia Methodism, the travelling preacher felt the obligations, and was able to discharge any of the duties of a pastor; yet still pastoral service was neglected, as many of the most effective preachers had homes of their own, and spent their few leisure days at them, away from their circuits.

The Cherokee District was still under the direction of Isaac Boring. This year the Cassville Mission was established. Cass, now Bartow County, was then one of the largest and one of the most fertile of the counties in the Cherokee Country, and though the Indians were still in some parts of the county, it was being rapidly settled.

Frederick Lowry was sent to it, and reported at the next conference 130 members.

From this time this populous and fertile country has been supplied with preachers, and there are now three large circuits and one station in the circuit which Lowry travelled.

The Monticello Circuit was formed this year from the Cedar Creek, and Jasper County was made a separate charge. It has continued such, and while not the most fruitful soil for Methodism, has not failed to give good return for labor expended.

CHAPTER X.

1836–1840.

Two Conferences in 1836—January Conference in Macon—Jno. W. Glenn—Geo. A. Chappell—General Conference of 1836—Geo. F. Pierce Presiding Elder—Columbus Conference in December—Noble Generosity of Columbus—First Conference Minutes published—Death of John Howard—Christian Advocate—Great Revival in Warrenton—Thomas A. Morris—The Holston District in Upper Georgia—Conference of 1837—Great Revival in La Grange—A Race-horse Named for a Preacher—Work in Florida—Massacre of a Preacher's Family—Conference in Eatonton—Jas. R. Jackson—A. B. Longstreet—G. J. Pearce—Revival in Upson—A. Means—Wm. Crumley—Among the Tomahawks—Fort Gaines—General Conference of 1840—General Review.

There were two conferences in 1836. The first was held in Macon, January 13th, Bishop Andrew presiding. John Howard for the last time was secretary. Eighteen were admitted on trial. Of these not a single one now remains. Jno. W. Glenn began his itinerant ministry at this conference. He was then a man of mature years, was a successful mechanic, and a man well-to-do in the world. He had prominent place among his own county people, and had been elected Judge of the Inferior Court. He had decided to enter the legal profession, and had begun to study law when John Howard influenced him to yield to his convictions of duty and become a travelling preacher.

He was so able a preacher, and withal possessed such

fine administrative capacity, that he was placed in the presiding eldership, and filled the office for many years with very signal ability.

He was a man of unusual parts. Without making any claim to great learning, he really possessed that best of learning—a knowledge of men and things. He was recognized as a wise man everywhere. Statesmen respected the value of his opinions, farmers and mechanics were ready to take his advice, while in the Church his decisions were almost always accepted. He did not speak a great deal, but whenever he did his words were few, pointed, and forcible. It was very rare indeed for the conference to go against his will. He was for years a presiding elder and on large districts, and all those higher qualities which are demanded in one who has to control hundreds of churches and thousands of members were brought into exercise. In the often intricate questions of church law which were brought before him, he evinced remarkable legal ability. The work he was called to do was very difficult and entailed much labor; but he did his work without a murmur. He did not seem to have much gentleness in his nature, and those who saw the stern-looking man in the pulpit, savagely shaking his enormous head as he poured out, in homely Saxon, his stirring invectives against some popular evil, little dreamed how gentle and tender he was towards the feeble. He was a man of rare pulpit power; and, although he was always plain and spoke for plain people, he was yet so racy and so strong that he was popular in the large cities as in the rural districts. Although one of the plainest and most conservative of men, he was willing to see when the day had passed

for anything to which he had clung with affection, and to accommodate himself readily to change. To the younger preachers he was a father indeed. He continued for many years an active preacher, and when his work gave way remained in cheerful retirement until the end came, when peacefully and triumphantly he passed to his reward.

During the year the conference lost three valuable men by death: Andrew Hammill, John R. Hearne, and Benjamin Pope.

Hammill, of whom we have already spoken, had done much most valuable work. He was a man of remarkable amiability and sobriety, and in intellectual polish had few superiors in the conference. He had bravely done all the hard work the Church required of him, and in the brightness of the day his sun went down.

Benjamin Pope had run a short career, but one of the most brilliant. An unusual combination of excellences entered into his character. He was gentle and brave, gifted, cultivated, and humble, an heir of wealth, yet willingly surrendering all its comforts that he might preach the Word. At only thirty-two years old he went home.

John R. Hearne was only twenty-five years old, and had been only three years a preacher, when he fell a victim to the malaria of Burke County, whither he had gone as a missionary to the negroes. He was neither highly gifted nor had he been carefully educated, but he was better than that—a man of remarkably deep and earnest piety, and of great zeal in the work.

Of the collections reported at this conference, Savannah sent only $10.50, while Augusta sent $67.00, the Decatur and Carroll Circuit only $1.50 each, while

Macon leads the whole list of cities with a contribution of over $170.00. The Forsyth Circuit contributes more than any of the circuits, sending up $215.00. Columbus went far ahead of Augusta or Savannah, and sent up $152.95. There are eleven from the effective preachers who received a small addition to their salaries from this fund, and, as no one was permitted to draw upon it who received his stipend of one hundred dollars if single, and twice that if married, it is evident that there were many of the preachers who did not receive even that amount.

The Savannah District reappears, and so does the Augusta. The Savannah is a compact district, covering the counties immediately around the city, up as far as Effingham and down as far as Darien. The Augusta District included ten appointments in counties formerly in the Savannah District. Geo. F. Pierce was presiding elder on the district, his first appointment of that kind. Wm. Arnold continued on the Athens, and Geo. A. Chappell came from Florida to the Columbus District. Jno. W. Talley was on the Savannah, Geo. W. Carter on the St. Mary's, and Jno. L. Jerry on the Tallahassee.

Geo. A. Chappell, who was presiding elder on the Columbus District, had joined the South Carolina Conference in 1829, and was now in the seventh year of his ministry. He was living in the Forsyth Circuit when he was converted, and was one of two brothers who entered the conference together. His mother was famous for her great piety, and her sons, Geo. and Jno. D. Chappell, were consecrated by her to the self-sacrificing labor of preaching the Gospel. The demands upon Geo. A. Chappell were of the sternest kind. He was, if not a pioneer, yet not long after the first. He

travelled the hardest districts and missions without complaint, and while on the Lumpkin Circuit, in the then new country of South-western Georgia, July 23, 1838, he died in great peace.

On the Lexington Circuit this year was Tilman Douglass. After travelling some years, the need of his family forced him to location. He studied medicine, and located in Alexander, Burke County. Here he labored both in his medical profession and as a local preacher.

He was much esteemed by those who knew him best, and, after a life of usefulness, died happily.

The delegates were elected to the general conference. Owing to the reduction in the ratio of representatives only five delegates were selected. They were Lovick Pierce, John Howard, Samuel K. Hodges, Elijah Sinclair, and W. J. Parks.

This conference met at Cincinnati, the first which had ever met in the Great West. Since the last session two of the Bishops had died: Wm. McKendree, in the ripeness of old age; John Emory, in the prime of a mature manhood. The exciting questions with reference to church government had been disposed of; but a new and more exciting question was to engage the attention of the conference, which was to result first in a secession from, and then in a division of the Church. As long ago as 1816 the slavery question had been disposed of by compromise. The effort to reopen it was now to be made. Four years before this time, Thompson, the English Abolitionist, had been lecturing in New England. He made many disciples among the New England preachers, and some of them not only attended his lectures, but delivered lectures on the subject them-

selves. The Church at that time was largely opposed to slavery, but not less so to abolition; and in this conference a resolution was introduced condemning the course of those who attended abolition meetings, or delivered abolition addresses. This resolution was advocated by Northern and Southern men, and was passed by a large majority. Orange Scott and his followers then seceded from the Church and formed the Wesleyan Church, agreeing in doctrine, but disagreeing in government with the Church they left. The conference elected Beverly Waugh of Maryland, and Thomas A. Morris of Ohio, and Wilbur Fisk of Vermont, as Bishops; Nathan Bangs, missionary secretary; and Samuel Luckey and Jno. A Collins, editors *Christian Advocate and Journal.*

Two Bishops were ordained, Beverly Waugh and Thomas A. Morris. Dr. Fisk, being in feeble health, never accepted the office, and died in a few years after this. At this conference, the chapter with reference to location without consent was admitted into the discipline, almost as it now stands. Baltimore was selected as the place for the meeting of the next general conference, and the conference adjourned on the 27th May, 1836.

The appointments made at Macon had been very wise ones, and as the demand for active workers was now fully met, the field was well supplied. The presiding elders were all of them energetic and earnest and capable. A cabinet composed of such men as Dr. L. Pierce, Wm. Arnold, Wm. J. Parks, Charles Hardy, and Jno. L. Jerry, presided over by Bishop Andrew, were not apt to make any serious mistakes in making appointments, and they did not.

Jno. W. Talley, G. F. Pierce, Wm. Arnold, Wm. J. Parks, G. A. Chappell, Isaac Boring, Jno. L. Jerry, and Geo. W. Carter were a fine corps of presiding elders—some of them young and ardent, some of them old and experienced—all of them gifted and pious.

No one who has not carefully studied Methodism in her formative state can realize the vast importance during that period of an able presiding eldership. These filled the double office of evangelists and bishops. A metropolitan in the early Church had very rarely such a territory under his survey, and many, very many Right Reverends, who boast loudly of apostolical descent, have not nearly the number of communicants, or preachers under their supervision, as these presiding elders in Southern Methodism.

George F. Pierce, now in the fifth year of his ministry, was placed on the Augusta District. It was a compact district in the heart of Middle Georgia, and included a part of the State in which Methodism had been longest established. In 1809, his father, then the youngest man in the office in America, had travelled a part of the same district. The son was now about the age his father was at the time he was invested with the office. He entered upon the work with enthusiasm. His love for the planting people of Georgia, with their plain and unpretending ways, had always been ardent, and where many a young man of culture and refinement would fret and complain at hardships and want of congenial society, this young preacher found only delight. Travelling his district in a buggy, leaving his fair young wife for weeks at a time; from one quarterly conference to another, from one camp-meeting to another, he went to work with all his strength and

ardor. He was laboring for souls, and God crowned his labors with great success. While young Pierce was firing the hearts of his preachers, and inspiring the people with a higher hope, Isaac Boring, in a more difficult field, was laboring with equal ardor. Boring possessed two qualities that fitted him eminently well to the field in which he worked. One was very strong common sense, and the other was invincible pertinacity. He knew no such word as defeat, and he dared all the dangers of his really perilous work with a fearless heart. Jno. L. Jerry, in Florida, was a born hero. The story of his life, if fully told, would read like a romance. He was bravely facing the angry Seminole, and the no less deadly malaria that exhaled from the swamps. Nor was the work of Geo. A. Chappell much less difficult. From Carroll County to Fort Gaines he was forced to travel. The first settlement of the country is always followed by times of sickness amounting almost to pestilence, and he travelled where ague and fever raged almost universally. Despite the fact that the work was so well done, there is reported a decrease of 1,398. This result may be attributed to the greater attention to church records. They were at the first very carelessly kept, but Dr. Few had introduced a resolution at the conference before, that the preachers in charge should be required to keep a record book, and when the records were revised, it may be that numbers were left off, but it is evident that the revival spirit was not high. The year 1836 was one of those which are known as *flush*. Cotton was high. Speculation was wild. Paper promises were abundant. The new cotton lands of South-west Georgia were then most productive. Railroads were being projected, and all things

seemed to be on the tide to success. To make more cotton, to buy more negroes, to buy more land, to make more cotton, and so on in a vicious circle, seemed to be the ruling aim of the planter. The country was wild in its pursuit after wealth, but God was providing something better than money—a great revival—and to prepare the way for it the rod of a terrible chastisement was lifted, but ere it fell the Church suffered spiritually.

The second conference during the year 1836 was held in Columbus, December 7th.

There was no Bishop present, and Wm. J. Parks was selected to preside. Bishop Andrew reached the conference on the 10th and took his seat. Whiteford Smith, who had been transferred from the South Carolina Conference the year before, was the secretary of the body. It was an interesting session. Columbus had now been settled a little over ten years. It had grown with great rapidity, and was already a thriving city. Dr. Pierce and Samuel K. Hodges had their homes in it, and many old Putnam and Greene County Methodists had removed to it. It had been noted from the beginning for its liberal views and generous contributions, but during this conference it did an act of unprecedented generosity. Dr. Pierce, who lived in Columbus, asked for a list of preachers in active work who were deficient in quarterage. The report was given him; the amount of deficiency was $1,851. In a day or two he presented to the conference the whole amount, which had been raised by the citizens of Columbus. It was a noble deed nobly done. For the first time in the history of the Church in Georgia had every deficiency in salary been provided for.

At this conference 3,000 copies of the minutes were

ordered. They were to be published by the preacher on the Columbus Station, and the presiding elder of that district, and distributed gratuitously and paid for out of the missionary collections. Twelve were admitted on trial.

John Howard, who for so long a time had been one of the most efficient preachers in the conference, was dead. He died in August of this year in the vigor of his manhood and in the height of his usefulness. After his return from the general conference he had entered actively upon his work as agent for the Manual Labor School; after a visit to Twigg's camp-meeting he was taken severely ill, and though he appeared convalescent, he relapsed and died. He had been beloved, honored, trusted, and, best of all, God had richly blessed his labors.

Atford M. Batty, who was quite a young man and in the third year of his ministry, had been stationed on one of the islands not far from Savannah, as missionary to the negroes, and had fallen before the malaria, leaving a young wife destitute. The conference raised a collection for her immediate relief, and with a letter of condolence forwarded it to her.

The publication of the *Southern Christian Advocate*, with Dr. Capers as editor, had been ordered by the general conference in Cincinnati, and at this conference, resolutions were passed tendering support to the new paper.

The college interests of the State were the engrossing ones and agents were appointed for the Georgia Female College in Macon and for the newly established Emory College at Oxford.

Whiteford Smith, who was ordained an elder at this

conference, was reappointed to Augusta, in which he had been one year. He remained only a few years in Georgia and returned to South Carolina.

During the month of May the *Christian Advocate* began its career. From this time forth we have at least glimpses of the every-day working of the Church, and are thus able to present a fuller account than we have hitherto had material for.

Willis D. Matthews writes during the year from the Greenville Circuit that there had been evidences of deep religious interest in its bounds, which at length resulted in a gracious sweeping revival, and which began in this interesting and remarkable way: Some little girls and a young lady were visiting the house of a Methodist. The father and mother were away. The child proposed, as bed-time came, that they should have the usual devotions. The Bible was brought out, and after reading a chapter, she knelt in prayer. The young lady became deeply affected, and under the prayer of the child was converted. The parents returned soon afterward and found them rejoicing. A meeting was appointed in the church near by, and the fire kindled at that family altar blazed all around the circuit. Many were converted.

Although in 1834 and 1835 there had been such a wonderful work in Houston, yet during this year, under the ministry of J. B. Payne and Charles L. Hays, over 300 were converted. On the Watkinsville Circuit, under the charge of Jno. W. Glenn and Walter R. Branham, then in his first year, there was a gracious revival, and on the Forsyth Circuit, Samuel Anthony in charge, over 200 joined the church. On the Warrenton Circuit, in the Augusta District, to which Jno. P. Duncan

had been sent, there was a gracious work. It began at the camp-meeting. Bishop Pierce, then presiding elder, was present. The camp-meeting was of all places the one in which the young presiding elder loved to be, and the two worked on. A large number were converted. The meeting closed, and with high hopes the young preacher adjourned to Warrenton. His co-laborer went with him, and preached with power, but though the meeting continued for several days, there was no evidence of success. One day the preacher announced sadly that he must close the meeting. A young man of fine social position came to him, and requested him not to close it, and promised, if he would hold another meeting, he would go forward for prayer. The bell was rung, and he did as he had promised. Others followed, and a great work resulted. Over 100 joined the church in that circuit during the year. At the next conference 1,170 were reported as the increase among the whites. The conference met at Athens, December 13, 1837, Bishop Morris presiding. Thomas A. Morris, the presiding bishop of the conference, was a Western Virginian, and was raised on the frontier. Before he was twenty he began to preach. He was a man of very vigorous mind, and very studious. He improved rapidly, and after being called to various high places in the Church, was elected a Bishop in 1836, at Cincinnati. This was his first tour through the South. On the Sunday of the conference he preached the sermon found in his published collection, on "The poor have the Gospel preached to them." It was an excellent sermon, and had fine effect. He came to Georgia only once after this. Eight years after this conference the Church was divided, and Bishop Morris, whose home

was in the North, adhered to the M. E. Church. He was much beloved in the South, and his utterances during the war, however distasteful to his old Southern friends, did not rob them of their love to him. He was a remarkably discreet, well-poised man, who met all the demands which were made upon him. He was a very reticent man, who was careful to sin not with his tongue; an exceedingly pleasant writer, who wrote as well as he preached. He was a man of very large size, and of great dignity and gravity of aspect. He died at his home in Ohio, full of years and honors, in 1874, having been for some time on the retired list of the Bishops of the M. E. Church.

The collection for conference claims amounted during this year to $2,300, Columbus being at the head of the list, reporting $412. The Forsyth Circuit next with $140, Augusta $140, and Athens $119. The Carrollton Circuit sent up $1.20, and Zebulon $1.25. The collections for missions amounted to $5,737, about $1,000 less than was appropriated to the work in Georgia. The districts continue unchanged as far as their presiding elders are concerned, save that Jno. W. Glenn takes the place of Isaac Boring on the Cherokee District, and Wm. Choice takes the St. Mary's. This district extended from Americus in Georgia, to Jacksonville in Florida. The unconquerable Seminoles had at last broken forth in open hostility, and were on the warpath in the swamps of East Florida, so the preachers did not this year go below Jacksonville.

The district of John W. Glenn, which had been organized by the energetic Boring, was not diminished in size, and still extended from the Blue Ridge to Monroe County, and from the Savannah to the Chattahoochee. The circuits were as large as districts are now, and while

the country was rapidly developing, there were many hardships to be encountered. Through many portions of his work there were only Indian trails for roads, and the dusky savages were yet in the new conntry. Glenn was well suited for the work; brave in heart and strong in body, able to command and to control; scorning all effeminacy, and cheering his preachers by the force of his example, no man could have done the difficult work better than himself. He had fifteen preachers and nearly 5,000 members under his charge, and nearly one-fourth of the State to travel over.

During this year that portion of Georgia which lies north of the Blue Ridge was divided into circuits and supplied with preachers from the Holston Conference. It was called the Newtown District, and D. B. Cumming was the presiding elder. There was the Chattooga, Spring Place, Newtown, Elijay, Hiwassie, Valleytown, Coontown, and Oothcalooga Missions. They were all supplied with young unordained men, the only elder in the district being E. Still, on the Elijay Mission. At the next conference 665 members were reported in this portion of the work. Many Cherokees still remained in this section, and 752 were reported in the Cherokee Mission in Upper Georgia, Upper Alabama, and East Tennessee.

For the history of the mission work among the Cherokees in Georgia, the reader is referred to a succeeding chapter.

The work among both whites and Indians in the Cherokee country under charge of D. B. Cumming, includes Chattooga, which reports 296 members; Elijay with 126, and Blairsville with 161; Valleytown, Coontown, and Oothcalooga with 570 Indians. This work called

for great heroism, and we have the before-told story of the hardships of the hardest frontier which awaited these devoted men; but a glorious success attended their efforts. The Spring Place Circuit included the counties of Murray, Gordon, and Whitfield; the Elijay, the large counties of Gilmer and Fannin, and a part of now Lumpkin; the Blairsville, Union and Rabun, and portions of Tennessee contiguous to these counties. Spring Place at this time was the centre of a very thrifty country. Few sections of Georgia have been so soon peopled by a class of enterprising settlers as the rich valleys of Murray and Gordon, and few people have been of ruder manners than many of them. As yet the railroad had not been built, and this valley was the centre of influence, and noted for its wild, reckless wickedness. Here Vann, the Indian chief, had his elegant residence; here the Moravian Mission had been established, and here was the seat of those parties who waged an internecine war in Upper Georgia. The preacher in charge reported 190 white members, and only five colored.

The district of John W. Glenn adjoined this Holston District. The total amount collected for the conference in this entire district was a little over seventy dollars. This is an indication of what the preacher and presiding elder received. There were only two missions in the district, and the preachers were dependent upon quarterage alone. As an illustration of what each one was paid, we find that Josiah Lewis received fifty-five dollars from the conference fund, not having secured $200 all told on his work. Nor was this meagre pay alone given in this district, but it was thus over the whole conference. There were as yet very few parsonages in the State, and of the members of the conference

there were twenty-five who had homes of their own, in a conference of perhaps not more than fifty married men in active work. The difficulty of making appointments was greatly increased by this state of things, and oftentimes appointments which were considered very afflicting resulted only from the fact that the preacher could not move his family.

At this conference James E. Evans was transferred to South Carolina, and James Sewell came to Savannah. Of James Sewell, who was a remarkable man, we have given a sketch in another chapter.

James B. Payne was sent to La Grange Circuit. Methodism had been in fertile soil in this new section of the State; and, though the La Grange Circuit had set apart the Harris and Greenville Circuit, yet in the county of Troup alone there were 528 members, but during this year there was a most remarkable and memorable revival in La Grange and the county around it. From his entrance into the ministry, James B. Payne had been wonderfully successful in winning souls. He found much apathy in religion in the town of La Grange, and, although there were many valuable members of the Church there, there was much open wickedness. He told his brethren, one Sabbath, that his time was so limited that he could not visit them all at their homes, but wished to meet the members at the church the next morning at nine o'clock. When the morning came, a few were there. While they were engaged in Christian conversation a lady, not a member of the Church, became deeply affected. With this the work begun, and night services were appointed. The young men of the community had enterprised a ball, and although the meeting was going on, the ball was not postponed. The

church was lighted, and so was the ball-room. The ball went on, so did the meeting. The managers of the ball were conscious of having done wrong, and the next morning the leader of them proposed that they should go to the prayer-meeting. They did so. Several of them became penitent. They were nearly all converted, and the managers of that ball became the leading members of the Church in La Grange. At the camp-meeting that year 120 were converted. There was a total accession to the Church on the circuit of over 500 members.

There was a race-track near the town, and a great lover of the turf had invested largely in it.

In the revival, the leading patrons of the track were converted, and a race and a ball was an impossibility. The racer had a fine horse, and as a retaliation he named him Jimmy Payne, and so the race-track became familiar with the name of him who had been mainly the instrument of making at least one track useless.

The Baptists and Presbyterians joined heartily in the meeting, and all the churches were greatly blessed. The next year La Grange became, in connection with West Point, a station, a place it has held to the present time.

Whiteford Smith, who had spent one year in Augusta, was sent this year to Athens. The membership there was one hundred and one, and among them were some most excellent people. During the year there was a gracious revival, of which we have given account elsewhere. The total increase in the State was 3,091.

The years 1837 and 1838 will be remembered as times of great commercial disasters. From the opening of

the new country to the settlers there had been much apparent prosperity, but now the crash came. Cotton went down, land sympathized, and fortunes, soon made, were sooner lost. Yet religion prospered. It is a remarkable feature in the history of the Church, that when there is the most temporal adversity there is often the greatest spiritual advancement. The collections do not even fall off. During this year Georgia raised more money for missions than ever before, and sent $7,000 to the relief of the Charleston brethren whose churches had been burned. This was indeed a year of revivals; sixty-eight joined the church in Augusta in one meeting. Five hundred and fifty white and colored in Columbus; one hundred and six in Lincoln; three hundred and fourteen in Houston; fifty at one camp-meeting in Franklin County.

The missionary cause seems to have received a new impetus. Missionary societies were organized in the various counties, and missionary meetings were held. In the county of Greene alone, Peyton P. Smith reported $378.43 as collected for missions.

In Florida there was call for the highest heroism. The cruel and unconquerable Seminoles were waging exterminating war, and the preachers held their ground at the risk of their lives. That grand man, Jno. L. Jerry, whose brave heart led him to face all danger, still mustered his band of heroes, and from block-house to block-house moved on his work. He says in a letter to the *Christian Advocate and Journal*, "that on Monday we learned that the Indians had attacked the house of old Father Baker, and killed him and his wife, and one grandchild; the other was found asleep in his arms, though wounded." He now went to Suwanee and met

Howren, and preached to a large congregation of officers and citizens. Some of them had come thirty miles. "When I returned home, my dear wife was overjoyed to see me. They were expecting an attack on Monticello. She had two pistols, a dirk, and a tomahawk to defend herself and her children." Yet he and his preachers still went on with the camp-meetings. Alas, some of the preachers did not escape so well. Tilman D. Purefoy was returning home, when he heard that the Indians had attacked his home, and killed his family. He found his wife horribly wounded, but still living. She had been shot by seven balls, tomahawked and scalped, yet was still alive. She strangely recovered. His negroes lay about the yard killed, and his two children, after being murdered, were burned up in the house.

This, then, was the Florida work, and these the perils which those brave men had to face. During this year the college interest was engrossing much attention. Bishop Pierce had accepted the presidency of the Georgia Female College; and Bryan and Benning, agents of Emory College, were busy canvassing the State. Of this, however, more in another place.

The conference met in the village of Eatonton, Dec. 11, 1838, Bishop Andrew presiding. The session was largely taken up, apart from attendance to the usual questions, with matters concerning the newly-enterprised educational institutions. The Relief Society of the conference was at last incorporated, and the preachers were urged to bring the interests of this new and useful society before the people. They were instructed to preach on the subject of missions, and to circulate the newly-published prize-essay of John Harris, "Mammon,"

among the people. The Sunday-school interest seems to have been the least regarded.

James B. Jackson was admitted on trial at this time. He had been a very poor boy, who worked as a day-laborer, and, although quite a youth, could not read. He was employed by a good Presbyterian to pick cotton for him. The children of the family took great interest in him, and taught him to read. One of the daughters gave him a New Testament, and that was his first, and then his only book. He spelled his way through it, and its influence and their counsels brought him to Christ. He now applied himself to study, and improved rapidly. He began to teach, then was licensed to preach and entered the conference. He soon rose to high place. He was on all kinds of work—circuits, stations, and districts—and always did his work well.

His mind was very philosophical in cast, and he was a fine metaphysician, and perhaps too fond of speculation. He was transferred to Florida to meet a demand in that conference after he had been nearly thirty years in active work in Georgia. There was promise of much work before him, when in a railroad accident he was so injured as to soon die, but not before he left his testimony to the precious consolation of the truths he had preached.

Augustus B. Longstreet, of whom we have spoken before, was admitted into the travelling connection at this conference. He had filled the highest places in the State to which he had aspired, and there was no position which he might not have reached if he had sought it, but he came in the maturity of his manhood's ripest powers and presented himself as an applicant for admission to the conference, and for his *quadrennium* of

study. Although he was a graduate of Yale, and had been on the judicial bench, yet he went through his regular examination at every conference, not only on the deep subjects of theology, but on English grammar and geography. The only adverse report against him was that he *tripped in his examination on English grammar.* He was this year appointed to Augusta, but the next was called to the presidency of Emory College as the successor of Dr. Few. Of his career here our chapter of the college gives account. After some years in Georgia he was called to the presidency of Centenary College, in Louisiana, and then to that of the University of Mississippi. His family consisted of only a wife and two daughters, the eldest, Fannie, the wife of Dr. Henry Branham; and the second, Virginia, the wife of the Hon. L. Q. C. Lamar. They all removed with him to Mississippi. The burdens of his office became too heavy for him, and he resigned it, expecting to spend his old age in peaceful retirement, but he was called from that by an invitation to take the presidency of the South Carolina College. It was, perhaps, the only call which could have drawn him from his quiet home; but early association with Calhoun, his friendship for McDuffie, his taste for Carolina politics, and the general features of the old Carolina society, than which none could have been more delightful, overcame his reluctance and he went to Columbia. The war found him again in Mississippi. When it ended he was in body feeble, yet still mentally strong, and comforting himself, as he contemplated the wreck of all things about him, with the precious consolations of Christ. At last his dear wife, who had been his life-long strength and joy, passed from him; and soon after, quietly,

calmly, joyfully, he too sought his home beyond the waves.

Few men have presented such a blending as belonged to Judge Longstreet. Few men have possessed such high gifts, such advanced scholarship, and such striking common sense. Few men have had such a fund of humor, and yet such perfect balance of mind. Few Christians have avoided so entirely all narrowness on the one hand, and all false latitudinarianism on the other. A full biographical sketch of this extraordinary man is a desideratum, but we can do no more than furnish here a brief monograph.

While seventeen were admitted, only two were located. The number of locations decrease every year, evincing not a greater devotion to the work on the part of the preachers, but a greater willingness on the part of the people to keep them in the field, and to furnish at least a scanty support.

Geo. F. Pierce, who had presided with such ability and had been so useful on the Augusta District, was called to the presidency of the Georgia Female College, in Macon, and Dr. Lovick Pierce was the agent for it; so the Augusta District had a new presiding elder, Saml. Anthony, who had for several years been so wonderfully successful as a circuit preacher in Middle Georgia. His home was fixed in Washington. Gadwell Jefferson Pearce, who died in 1876, was also admitted. He was a vigorous, strong-minded, earnest young man, who, without any considerable advantages in early life, educated himself and became a man of excellent culture. For nearly forty years he was an active preacher. Bold, original, earnest, eloquent, he was a power in the pulpit. Genial, sparkling around the fire-

side, he was a power there. Severe attacks of at first bronchitis, and then rheumatism, unfitted him for regular work, and for some years he was agent of the Bible Society, and for more a Sunday-school agent, and his whole time was given up to working among the churches, and especially with the children. Although nominally a Sunday-school agent, he was really an evangelist. Ere his health failed partially he had conducted revival meetings of wonderful character. In Columbus, in Augusta, and especially in Athens, he had been very useful. While stationed in Athens, in 1846, there was a revival of wonderful power. In his later years, as an evangelist, he was a power. In Marietta, Barnesville, Culloden, wherever he went, the blessing of God went with him. He lost sight of everything else save the one work of saving souls.

He was a bold debater on the conference floor, and one in whose judgment there was great reliance.

He was the soul of honor, and no man felt his interests imperilled when they were in his care.

After years of hard work he sadly sought retirement, and, not long after the conference at which he had been superannuated, he suddenly died, but died as calmly and as believingly as he had lived.

For the first time Covington and Oxford appear as a station, with Isaac Boring as preacher in charge, and Emory College, with I. A. Few President, A. H. Mitchell and George W. Lane Professors. The Manual Labor School still continues with Dr. A. Means as Superintendent and George H. Round as teacher.

John W. Glenn still supervised the interests of the Cherokee District. In this district the Marietta Mission now made its appearance. The county of Cobb had

been laid out in 1832, and was now being settled by numbers who had been drawn to it by the prospect of securing cheap homes. Marietta was selected as the county-site in 1834, and in 1835 John P. Dickinson was sent to the Cumming Circuit. He had an appointment at the log court-house in Marietta. This village was served for several years by the preacher from the Cumming work, but this year Cobb was made a separate mission, and Russell W. Johnson was sent upon it. He was a good preacher and was successful in his work, and reported at the conference of 1839, 395 members in the new mission. This mission included all of Cobb, a part of Cherokee, and a part of Forsyth. The Dahlonega Mission included all of Lumpkin, White, and parts of Cherokee and Forsyth, while the McDonough Circuit included Butts, Henry, a part of Newton, and a part of Monroe. These immense circuits, which called for such labor and such sacrifices, are always the necessity of new countries, but have their day, are reluctantly given up, and rarely ever until the Church has been seriously injured by surface culture. The district of John W. Glenn at the present time is divided between the Elberton, Atlanta, Griffin, La Grange, Gainesville, Dalton, and Rome. The size of the district and the labor of travelling it may be judged from this fact, and from the further fact that as yet there was not a mile of railroad in this part of the State.

La Grange was this year made a station in connection with West Point, and James B. Payne sent to it.

The Macon District was still under charge of Wm. Arnold. The newer parts of this district had been much blessed during the past few years. We have spoken of the revivals on the Perry and Forsyth Cir-

cuits. This year there was a remarkable camp-meeting in Upson, on the Thomaston Circuit, of which W. W. Robison had charge. The Upson Camp-ground was in the midst of an excellent settlement, and to it came citizens even from the neighboring county of Monroe and occupied tents. Good meetings had been common at the annual assemblage. There were a large number of young married men who were friends of the Church, but had never been converted. Among them was Edwin B. Atwater. He sat in the congregation, at first an unconcerned hearer. During the progress of the sermon he was thoroughly awakened and happily converted. He went at once to work, and during the meeting over 150 persons professed religion. In our sketch of Methodism in the cities we have given full account of the wonderful revivals in Augusta, Columbus, and Savannah. The increase during the year was 3,894 white members—over 7,000 in two years.

The collection for the year was $5,030.87. During the year 1839, the centenary of Methodism arrived, and centenary collections and centenary meetings were held all over the land. In Georgia there was great enthusiasm. The collections were to be divided between Education, Missions, and other objects of benevolence. To illustrate the spirit of the times, we have a letter from James Sewell concerning a meeting held in Springfield, Effingham County. He says it is a piney-woods village, and none the worse for that. He expected to get two or three hundred dollars. The preacher in charge arose after the sermon and said he was a poor man, but he owed all he had to God and Methodism. He said his mite was small, but they might put him down for twenty dollars, and his wife for five. Then

Father G. arose and gave $120. Then Father Myers gave $100, and by the time the meeting was concluded they had $1,000.

On the Oglethorpe Circuit the collection amounted to $1,007.25; Covington $2,700; Leon Circuit, Florida, $1,300, and $3,600 in Burke. Nor was this all the liberality shown by the people, and it is somewhat difficult to account for it. The great financial crisis was on the country, and the leading men of the cities were bankrupt; but it may be the tidal wave had not as yet reached the country places with its full volume. Even the missionary collection at Eatonton amounted to $1,200 during the conference session.

There were wonderful revivals throughout the State. In Columbus 250 joined the Church. In Macon 90 united with it on one Sabbath. 250 on the Greensboro Circuit; 206 at a camp-meeting in Burke. The year 1839 was a royal year for Georgia Methodism.

The conference met in Augusta, Dec. 11, 1839, Bishop Morris again presiding. Bishop Roberts was to have presided, but his health was too feeble for him to fulfil his original intention, and Bishop Morris came in his stead. Augusta had just passed the most terrible year in her history, when the yellow fever raged with unprecedented fury. The session does not seem to have been one of special interest. The ordinary questions were asked and answered, and the educational interest of the Church received its proper share of attention.

Twenty-two were received on trial. Richard Lane, was one; after years of usefulness in Georgia, he removed to Texas and served the East Texas Conference efficiently for some years, and is now superannuated.

Alexander Means, who also joined the conference,

was already superintendent of the Manual Labor School. He was at this time a young physician. He had entered Georgia a teacher, and had been for several years a local preacher of great zeal and usefulness. He had devoted himself with much ardor to science, and when the Manual Labor School was organized, he was selected as its superintendent. He has been more or less connected with the educational interests of the Church from that day to this.

Dr. Means is so well known and so generally beloved, that neither a sketch of his life nor a testimonial to his worth are needful in this history, even if we were permitted by the rule we have adopted to give it. His labors are so intimately connected with the educational interests of the Church in Georgia, that we defer all notice of them to that chapter.

W. M. Crumley began his life-work as a travelling preacher this year. He was admitted on trial and appointed to Madison County, Florida. Leaving the bleak mountains of Habersham County, in Georgia, while yet the January snows were on the ground, he made his way over the muddy hills of Middle Georgia into the Wire-Grass Country. Here he was forced to swim creeks, to travel for almost whole days through the wide sloughs of that flat country. At last he reached his circuit. The people had fled to the block-houses, and those who were at home were expecting every moment to be forced again into these shelters. He travelled from block-house to block-house. There was, of course, nothing like church organization, and the only support accorded to the preacher was that which the people offered without solicitation. He was compelled to travel through long stretches of almost uninhabited pine-woods, to find a

home in the cabin of some adventurous stock-raiser, or, in the hummock country, to find shelter with some planter, whom neither exile from society nor the dread of Indians could force from his rich cotton-fields. To bear all this exposure, and, worse than this, to have a gentle, loving wife to submit to it, was the introduction of this young and timid itinerant to his work. He had left his only child, a little girl, with her grandmother in Habersham, and brought only his young wife with him. The tender parents were very anxious about their child. He had one dollar left when he reached Florida. He found a family almost starving. The husband had been killed by the Indians, and the widow and children were without bread. He gave them his last cent.

In Madison he went to the post-office and found a letter from his kins-people concerning tidings from his child—*but alas! the postage.* It was twenty-five cents, and he did not have a farthing. Sadly he returned the letter to the postmaster, and went to prayer-meeting. After it was over, the owner of the solitary candle took it up, and found in the candlestick a five-dollar note. As no one claimed it, he gave it to the preacher.

The work on which young Crumley was, had to be marked out. The Indians still lurked in the swamps, and often, as he tracked his way through the forests, he would see where the bullet of an Indian had spilled the blood of a foe. Once he found that the family with which he had hoped to spend the night had fled to the block-house six miles away, and it was already dark. At the great hazard of being shot by the Indians, or mistaken in the dark by the whites as an Indian and shot by them, he reached the fort and succeeded in making himself known. He passed, however, through the year

safely, and was instrumental in the conversion of many souls.

R. H. Howren, who was also in Florida, tells his own story thus:

"It was during the Indian war, when the torch, tomahawk, and rifle were doing their deadly work in this country. My work was mainly with the soldiers and with citizens clustered together under stockade protection. I knew that I was every day exposed to sudden and violent death; but the divine promise sustained me, 'Lo! I am with you alway, even unto the end of the world.' On one occasion, while holding a protracted meeting near Newnanville, we were surrounded by seventy-five Indian warriors, who withdrew without interfering with us at all. We learned afterwards that their intention was to make an attack upon us, but, seeing such an unusual stir among the people, they became alarmed and withdrew. During one of our night services they climbed into the pines around the house, intending to fire upon us, not being able to do so from the ground, owing to the stockade. Fortunately, we heard the signal given for firing, and ran into the body of the house and escaped. One of our local preachers, brother McCray, was shot from his horse and killed while returning from one of his appointments, Sabbath afternoon. He was in company with a Mr. McNeil, who escaped with four balls through his clothes and two in his horse; the noble animal, though badly wounded, sprang forward and soon bore his rider beyond the reach of danger. A little boy, twelve years old, riding a little behind, wheeled his pony and took the other end of the road—a large Indian jumping in the road nearly opposite the boy. The race was nearly equal for a

hundred yards or more, the savage making several reaches for the pony's bridle; but, at length, the lad outstripped him and escaped in safety to the fort. Bro. McCray was talking to his unconverted friend on the subject of religion, when the guns fired. How literally he realized the poet's hope:

> "'Happy if with my latest breath,
> I may but gasp His name;
> Preach Him to all, and cry in death,
> Behold! behold the Lamb!'"

There were some changes made in the districts. The Savannah District ceased to be, and the two cities were placed in the Augusta District. There was a mission district, called the Buck River District, to which James E. Godfrey was sent. Robert A. Steele took the St. Mary's District and went down into Florida, and Wm. Chaise the Jacksonville District, composed of the wildest part of the Wire Grass Country. Robert A. Steele, Presiding Elder of the St. Mary's District, was a most saintly young man. He had been converted in early life, and when he was twenty-eight years old he abandoned the medical profession for the pulpit. He was a man of most devoted missionary spirit, and sought to go to fields from which others shrank. He was a feeble man, and suffered much in his work, but he labored on, and with much success. He walked with God. He was fully consecrated to His service and had the testimony that he pleased Him. God's love and presence was sweetly manifest to him in his last hours, and when he was told his end was nigh, he emphatically replied, "Thank God." He died in peace, in February, 1844, at about forty years of age.

W. W. Griffin, who was admitted at this conference, was one of those simple-hearted, earnest, though not gifted men, who do the work assigned to them faithfully, and who always do much more than those would think who merely see the external. Without learning or eloquence, their simple fervor, their pure lives do more than learning or eloquence without them can do. He suffered much in the last years of his life, but died in the faith.

During this year Jeremiah Norman died. His mind became affected before his death, and we have no memoir of him in the minutes. He was a gifted, pious, lonely man. He lived unmarried, and seems to have had none near of kin to him in this land. He was a man of much more than usual mind, graces, and usefulness.

The new Fort Gaines District, including all that section south of Fort Valley and lying west of Houston and Pulaski to the Florida line, was laid out and James B. Payne was placed upon it. The home of the preacher was in Perry. He went eastward to the Ocmulgee River, and westward to the Chattahoochee, and thence to Florida. A part of this country, which was afterwards known as the richest in Georgia, was just being settled. The felling of the forest and the decay of the timbers had brought on a malarial fever which swept like a pestilence ; often the presiding elder would ride a whole day and find a sick family in every home. During the year there was good work done, and the presiding elder was returned the next year. It would be telling simply the oft-told story to tell of the hardships of the preachers and the presiding elders in this field. All of them submitted to privations ; many

of them were sick, and oftentimes one of the band of evangelists fell asleep in the home of strangers. Yet another came forward and took his vacated place. The presiding elder had his horse stolen during the year, but escaped with no other injury than the one to his slender purse.

Sidney M. Smith was on the Carrollton Mission. He was eminently useful, and many souls were converted under his ministry. Jno. W. Yarbrough and James B. Jackson were together on the large Marietta Mission, and the senior preacher wrote cheeringly of the success which had attended their labors. In Macon there was a great revival; in Milledgeville the best meeting that that city had known since 1827.

At this conference the delegates were elected to the general conference which met in Baltimore in May of the next year, 1839. The Georgia delegation consisted of six: Sam'l K. Hodges, Lovick Pierce, Ignatius A. Few, Wm. J. Parks, Elijah Sinclair, and Geo. F. Pierce. The conference seems to have been an unimportant one, and though many memorials were presented from New England upon the slavery question, yet the temper of the body was so mild and conservative as to justify the hope that a division of the Church was yet in the far distance. On an appeal from Missouri, the conference went so far against the violent opposition of the New England delegation as to pass a resolution that the testimony of colored witnesses was not to be received in those States where it was not recognized in courts of law. This resolution was passed, and when Dr. W. A. Smith proposed to reconsider the motion and adopt a substitute, and give to conferences the privilege of making exceptions, the conference refused to adopt the substi-

tute. When the case of the Natchez Church was brought before the conference, E. R. Ames, the present Bishop, proposed to be one of a hundred to raise $1,000 for the relief of these afflicted Southern people. One can but be impressed with the tone of moderation, the spirit of brotherhood, which characterized the assembly. Who could have predicted that the next general conference would have been the last in which Northern men and Southern should sit together as representatives of one great body? But the leaven was at work which was to leaven the whole body.

The Georgia Conference enters upon the second decade of its existence. Great changes had taken place in this period, and great improvements had been made. At no time had the Church been more prosperous. An abundance of laborers were in the field, the most of them raised up in the State by Methodism herself. There was a disposition to abandon that which had become unsuited to the times, and adapt the machinery of the Church to present needs. At last the whole of Georgia was occupied by the preachers. The Red man had sadly left his beautiful hunting grounds, and had gone reluctantly to the far West. Large numbers of new settlers had immigrated into Georgia, and the fertile lands were being rapidly filled up. The population of the State had increased from 516,823 to 691,392. The membership of the Church from 20,585 to 27,298 whites, and from 4,500 colored to 8,358. The five districts with seventy-six preachers had grown to eight districts, with one hundred and eleven preachers. The collections had almost entirely originated during this period, and there had been raised in the State during this last year $5,030.87 for missions, and in one

year $2,599, for superannuated preachers, their widows and orphans. The centenary collection had been very liberal. The colleges and manual labor school had sprung into being, and the subscription to them had amounted to over $100,000. The social features of the State had undergone but little change, but that was for the better. A great financial crisis had come, and still its effect was felt all over the State, but yet the Church had prospered. Most of the very large circuits of the periods before, had given way, and the circuits were now comparatively small, though still much too large for effective working. A large number of the leading men of the Church in 1830, were no longer present. Andrew was a Bishop; Howard, Pope, Bellah, Chappell, Darley, Winn, and Pournell were dead. Warwick, Sneed, Turner, were superannuated. Jesse Boring after years of usefulness had broken down, and was forced to take light work, but new, and enterprising, and gifted men were in their places. Lovick Pierce, Thomas Samford, Wm. Arnold, and Samuel K. Hodges, of the old line, remained in the field, but Talley, Parks, Glenn, Geo. F. Pierce, Payne, Anthony, Key, Lewis, Mann, were now among the leading workingmen in the conference. While Jno. W. Yarsbrough, G. J. Pearce, P. P. Smith, Jno. C. Simmons, M. H. White, younger men, were doing the hard frontier work, that was demanded by the new country, which had been occupied. Up to this time, Georgia had never been without a frontier, and the Georgia Conference had held no session without appointing some of its members to the wilderness, and the opening of the Creek and Cherokee lands in Georgia, and of the whole of Florida to settlement had called for an unusual

amount of this work. Forests were being cut down, new villages being built, and the times demanded energy and enterprise. It has been the glory of Methodism that her sons have never shrunk from the hardships of a new country, and that she has always been among the first in the newly opened land. It is this which has given her so strong a hold on the affections of the people. She did not wait for civilization to prepare the way for the Church, but the Church, going first, secured the blessings of refined life to the people.

The work was still hard. The circuits had not as yet provided for the comfort of the preachers by providing parsonages. Many of the married had homes, and some of them were necessarily remote from their work, and while the size of the circuit was reduced, the number of new appointments called for as much service from the preachers. Augusta, Savannah, Milledgeville, Athens, Columbus, Macon, Washington, are the only stations. La Grange and West Point a station together, and the rest of the State was provided with only circuit preaching. While there was growth in the country, in the towns the advance was not rapid. The older towns of the State had been much depleted to supply the newer. Greensboro had almost emptied itself into the lap of Columbus and La Grange, and Eatonton and Clinton into Macon, and so with the older counties. The camp-meetings were still in vigorous existence, though the protracted meetings in many of the country churches rendered them less a necessity. The people were better educated, and so were the preachers. Mercer University, Franklin College, and Emory, were well patronized, and there were high schools over the whole State.

The land had been well prepared, and the seed well sown. The laborers were toiling for a richer harvest, and the next decade will show still greater advancement.

The next conference met in Macon, January 20, 1841, Bishop Andrew, presiding.

Twenty-five were admitted on trial; among them was Andrew Neese, who died in 1856, after sixteen years of hard and valuable work. He was a man of devoted piety, consecrated to his ministry; acceptable and useful, wherever he went; plain, pointed, and scriptural in his preaching; gentle and affable in his manners. He was stricken with apoplexy, and had only one interval of consciousness; while it continued he repeated almost the whole of the twenty-first of Revelation.

George Bright, an earnest, gifted young man, was another of the class. He died of yellow fever, in Key West, in 1874; had travelled for nearly thirty-four years. George Bright was a striking character. He was possessed of many more than ordinary gifts. He was a born controversialist. Other men may combat what they believe to be error, because they are forced into the field; but he delighted in the fray. He was for many years on those charges where he met the most repulsive forms of Calvinism in their practical influence, and when church exclusiveness was the boldest in its claims, and he had made himself a master of the questions at issue, and was ready to defend Arminius or attack Calvin, at any moment, and he did the work with a zest. He was necessarily a combatant, and fought without malice; but those who did not know him well, attributed to bad temper what was really due to conscientious conviction. His health failed him in the regular

work, and he entered the school-room. He went from Georgia to Missouri, but here his health failed him again, and after a few years beyond the Mississippi, he returned to Georgia, was transferred to the Florida Conference, was sent to Key West. Here he died in peace. George Bright was as gnarled and knotty as a live oak, but like a live oak, he had a great, sound heart.

Wm. J. Sassnett was another admitted on trial. He was the grandson of Philip Turner, one of the first Methodists in Sparta, and the youngest son of his daughter, Rhoda Sassnett. He returned from the college at Midway, and began to study law with Judge Sayre. He was in the Church, but was not a Christian. A severe attack of sickness that fall brought him to Christ, and he promised God that if he spared his life, he would preach the Gospel. He sent for Dr. Pendleton, his attending physician, and told him what he felt to be his duty. When his family learned his purpose, he met with very fierce opposition from them, and his father firmly refused to assist his gifted boy in his mad course.

Hardy C. Culver, one of nature's noblemen, offered him a horse and money to start with. When, however, the father saw his son's determination, he relented, and consented that he should do as he wished. Ten years afterwards the father was converted, and died in the faith of the Gospel.* The determined and consecrated young man presented himself as an applicant for admission into the conference, and was admitted. After one appointment in Georgia, he was transferred to

* Dr. Pendleton.

Alabama. He was highly gifted, and the prospect of greatest usefulness spread out before him, when he was attacked by acute rheumatism, and after the disease left him, his handsome and manly form was bent almost double. He did not, however, complain nor despond, but entered the hall of the college professor. He was Professor at Oxford, the President of the La Grange Female College, and then President of the East Alabama University, at Auburn. The war closed this institution, and he returned to his farm in Hancock County, Ga. Here he remained until 1865, when, in the vigor of his life and the zenith of his fame, he died in the faith. He was delirious a part of the time of his sickness, and as his delirium passed away, he said: "Have I said anything in my delirium a Christian minister ought not to have said?" They told him no. He answered: "Thank God."

The American continent has produced few men who had more mind than Wm. J. Sassnett. He was a broad, bold thinker; he wrote with great readiness, and wrote much; he preached with great power and eloquence. His brethren of the Alabama Conference say of him: "Though enfeebled in body by disease, he was, nevertheless, a great worker. He never shrank from responsibility nor avoided labor. As a preacher, his gifts were far above ordinary. Kind in heart, genial in manner, he was the joy of his friends, and the comfort of all about him. Truly a great man in Israel has fallen."

Dr. Sassnett was not only a fine preacher, but he was an author of no mean ability. One of those men, however, whose bold opinions and whose elaborate discussions attract only a small circle of thinking men to him.

There is no page in his published works but which is filled with striking thoughts. He wrote, it may be, too rapidly, and his thought speculations were not, perhaps, always profitable, but he was by nature a philosopher, and his mind very speculative, and he thought broadly, spoke bravely, on all subjects of public interest. His views on common school education, on slavery, on progress in the Church, and on political questions were decided, and his defence of them a very strong one. As far as we can see, he died too early, but God knows best.

At this session Edward H. Myers began his life-work. He was born in New York and at this time was twenty-five years old. His mother was a saintly woman and he became in early life a Christian. He was so gifted that it was determined by those who knew him that he should be highly educated, and he was graduated at Randolph, Macon College. On returning from college he taught school a few years, and then in the brightness of his young manhood entered the conference. He soon gained high place both as a preacher and as a writer. When the Wesleyan Female College was reorganized, he was invited to a professorship in it, and afterwards to its presidency, and went thence to Charleston to edit the *South Carolina Advocate*. He remained an editor for seventeen years, and was then made President of the Wesleyan Female College for a second time. He was always fond of the work of preaching and anxious to return to the pastoral field. He resigned his place in Macon and was appointed to Trinity Church in Savannah. He entered upon his labors with great zeal and prosecuted them with ability. When the important commission to settle questions between the two great branches of Methodism in

America was selected, he was appointed one of the commissioners. After the happy result of it, he was abiding for a while in the North, when the fearful news reached him that Savannah was visited again by the terrible yellow fever. To return was almost certain death, but he did not hesitate. He hurried home, he threw himself into the midst of the pestilence, he was taken with the fever, in a few hours it was announced to him that he must die; he calmly said he was ready and had been for a long time, and shortly afterward calmly and peacefully died. He died on the 26th September, 1876.

Of the intellect and Christian character of Dr. Myers it is difficult to speak too highly. He was an accurate scholar, a man who thought much and wrote elegantly; as a preacher he had few equals. He despised all kinds of pretence and always knew well what he claimed to know at all. He was a man of the sternest integrity; strictly truthful in act or word, brave enough for any deed, he was one of those upon whom all knew when to rely. Conscious of his own sincerity of purpose, despising all duplicity, he never sought to curry favor, but rather scorned it. Those who knew him best, honored him most. Many knew of the might of his intellect, but only his friends knew how gentle and tender was his heart. His escutcheon was without a blot. From early boyhood to the day he died a martyr to duty, he had gone bravely and unswervingly on. He left an interesting family. One of his sons, the Rev. Herbert Myers, is President of a female college in Tennessee, and member of the Holston Conference. His death, to all Methodism, was a common grief.

During this year four members of the conference had

died: Samuel K. Hodges, Smith Crandall, Jeremiah Freeman, and James Hutto.

Of Hodges' early life we have spoken and of his important labors. He is represented to have been an amiable man, a pious Christian, and an indefatigable worker. When assured that his hour was come he said he had been preparing for death for thirty years, and was not afraid to die. He lived faithfully and died happily.

Jeremiah Freeman had travelled for several years, then located, but as soon as his health permitted re-entered the work in which he died. His last days were peculiarly distinguished for the manifestation of the presence of God and the blessedness of religion.

James Hutto, whom we have often seen as occupying posts of trial and danger, and who was the subject of many afflictions, died in peace.

The conference collections of this year attest the general financial depression, since only $928 was raised for the conference collection. The amount raised for missions is not reported in the printed minutes.

The districts remain unchanged, save that a small district is laid out in Florida, known as the Newnansville, and Jno. L. Jerry, who had been doing hard work in that section for many years, was placed upon it. Robert A. Steele was placed on the St. Mary's District. There was an increase reported at this conference of 3,459 white, and 1,468 colored members. The Watkinsville Circuit alone increased its membership from 693 to 1,155.

The succeeding conference met in Milledgeville, January 6, 1842, Bishop Waugh presiding. There were thirteen admitted on trial.

W. H. Evans was admitted on trial this year. He was born in Wilkes County, in 1814, was the son of a Methodist preacher, and the younger brother of James E. Evans, who had been for over ten years in the conference. He had been a preacher for nine years before he entered the work. He did effective work for thirty years, and then was called away. He had gathered his friends around him at the commencement at Oxford, when he was suddenly stricken by apoplexy, and painlessly expired. Wm. H. Evans was one of the most useful men the Georgia Conference ever received into its membership, and one of the best-beloved. He had travelled over a large part of Upper Georgia on hard circuits, and on hard stations and hard districts, and his work was always well done. Souls were converted and the Church was built up wherever he went. He was not a brilliant man, but he was a remarkably sensible one, and withal a man of fine information, and of broad and liberal views. He impressed all men with a sense of his deep and earnest piety, and a remarkable success always attended his labors. He had the confidence of his brethren as few men had it, and his death was universally regretted. Sampson J. Turner, who afterward appears under the name Jackson P. Turner, was admitted on trial this year. He was only eighteen years of age. He had a strong mind, almost entirely uncultivated, when he began his work, but which he most diligently improved by hard study. He became a good English scholar, and had a fair knowledge of the elements of Latin and Greek. He was a good thinker, and a bold writer. He did not hesitate to attack the views of any man, however great his age or elevated his place. He soon rose to high position,

and when only thirty-one years old was called from earth.

In the Florida District, on which Peyton P. Smith was presiding elder, there were three circuits in Georgia: Thomasville, Bainbridge, and Troupville. We have already spoken of the Troupville Circuit, which covered a territory now equal to a district, embracing in its boundary Clinch, Lowndes, Echols, a part of Berrien, and all of Brooks Counties. Decatur and Thomas Counties were served from Florida, and were respectively in the Monticello and Gadsden Circuits. During this year they were made into separate circuits. A church had been built in Thomasville during the year 1840. The county of Thomas was laid out in 1825, and Thomasville was settled in 1826. It was very remote from the Atlantic coast, and did its business through the port of St. Mark, in Florida. It had some very fine country tributary to it, but these lands were mostly taken up by large planters, and cultivated by large bodies of slaves. The poorer lands were settled by poor people, mostly stock-raisers. Thomasville, though the chief town in all the country, was a small town, and as late as 1851 had a population, according to White,* of only 500. The church was an exceedingly plain building, and after Thomasville had grown to be a place of considerable size, and was a station of some importance, it was still the only Methodist house of worship. It was finally replaced by a neat and attractive church building. The first year it was separated from the Monticello Circuit; it was left to be supplied. During this year James Woodie was in charge of it.

* White's Statistics.

Decatur County, of which Bainbridge was the county-site, presented the same features as Thomas. There were some very fine lands, which attracted the rich and cultivated cotton-planter, and a large area of very poor pine-land, upon which the irrepressible cattle-raiser squatted and raised his cows. Bainbridge became before many years a village of very considerable importance, and has been for a long time a desirable small station.

Quincy and Tallahassee were both stations, and were places of considerable importance, and to them the Georgia Conference sent its most gifted young men.

We have mentioned that that noble man, John L. Jerry, to whom Florida owes so much, was on the Newnansville District. This was less a district to preside over than one to organize. The Seminoles, who had held such sway in the Peninsula, were at last driven into the remote South, beyond Lake Okechabee, and the refugees returned, and Jerry came with them from Middle Florida, where he had been living, to reorganize the Church. He had only three circuits. The next year they were all returned to the Florida District, since his health had so given way as to be unable to continue in their charge. There was no further attempt to reorganize the work in East Florida until 1844.

During this year the Culloden Circuit appears for the first time. It was the western part of the Forsyth Circuit, and included a part of Monroe and a part of Crawford County. In this part of Monroe toward the Flint River there is a very fertile and beautiful section of country. It early attracted a full settlement of most excellent people. It was too remote from the county town for the advantage of the country academies, and a

school village was settled at Culloden. The Rev. John Darby established there a female school of high grade. This drew a large number of intelligent and wealthy people to the village, which was soon one of the most flourishing in the State. The Rev. Alex. Speer, Rev. N. Ousley, Rev. F. Cook and several other local preachers of high character and of excellent gifts settled there. About 1836 a brick church was built. This was the second church of the kind in the State among the Methodists, and was the most elegant. Among the Methodists of Culloden, to whom we have already alluded, was Frances Cook, a local preacher. He was a South Carolinian, and had joined the Society, as the Church was then called, in the home of the Rev. Isaac Smith, when he was a boy of fourteen years old. He lived until after his second marriage in Camden, S. C., and was a steward in the Church. His house was the home of the stationed preacher. His last most excellent wife was a sister of Dr. W. H. Ellison, and when her father moved to Talbot County, in Georgia, Brother Cook was influenced to come also. He did so, and settled in Harris County. After Culloden offered such attractions to families he came to that village and settled there. He was an exhorter, and aspired to no higher place; but his brethren insisted on his taking license as a local preacher. He did so, and made full proof of his ministry. Few men have done more good. No man ever enjoyed more fully the confidence of his neighbors. His home was the home of the weary itinerant, and after Culloden was made a circuit, and a parsonage was established there, his wife was the tender guardian of the preacher's family. His means were ample, and his liberality was in proportion to his means. He tented

regularly at two camp-meetings, preached as frequently as opportunity was afforded, raised his children for the Church, saw them all early in its fold, lived to see two of his sons travelling preachers, and others of them official members of the Church of his love, buried his loving and saintly wife, and then, with a glorious triumph like the translation of Elijah, gathered up his feet and passed to the Father's house above.

Newdaygate Ousley, another local preacher of Culloden, was a most excellent and useful man. He had entered upon a Christian life in his boyhood, and was a licensed preacher when very young. He was a man of more than ordinary amiability, and of fine capacity as a preacher. The Rev. N. B. Ousley, a useful member of the South Georgia Conference, is his son, and several of his children are efficient members of the Church in that conference.

James H. Mays was another lay member of that circuit. He was from Lincoln County, and the brother-in-law of James E. Evans. Plain, simple-hearted, he was liberal and enterprising. He spent the last years of his life in the town of Forsyth, where he was regarded as a pillar in the Church, and died in great peace.

Uncle Jack Lester was another most useful man on that circuit. When he was a young man, passing through North Carolina, he casually went to a Methodist church. There was a love-feast, and Henry B. Howard, the brother of John Howard, told of how he had been converted from deism to Christianity through the life and death of a faithful Christian slave. The recital of this experience made a deep impression on the young stranger, and he came to Georgia a converted man. Few men have been more devoted, few men more

useful as simple laymen, than was uncle Jack Lester. This circuit had a large membership from its organization of over 1,000 white and colored members.

Benjamin W. Clark was admitted into this conference. He had been a local preacher for some years. His early life had been exceedingly reckless. He was a drunkard and one who was exceedingly violent when he was drunk. His wife had often fled from him. She was a devoted Methodist, and had often prayed for him, much to his annoyance. He went to a camp-meeting and was happily converted. As he returned home, and as he came in sight of the house, the thought of the delight the news would bring her, caused him to shout for joy. She heard him, and supposing he had returned as of yore, made ready for flight, but he succeeded in arresting her and she joined him in praising the good Lord for his mercy. He did not remain many years in the travelling connection, but located and worked efficiently as a local preacher. He never failed to tell his experience and he never failed to move a congregation when he did.

During the year there was $6,055 raised for missions and $1,748 for the conference collection. Some of the districts change their presidents. William J. Parks relieves John W. Glenn from the arduous labors of the Cherokee District, Willis D. Mathews took the Columbus District, left vacant by the death of Samuel K. Hodges. Ivy F. Steagall was on the Fort Gaines and Thomas C. Benning is on the Florida District, and Leonard C. Peek on the St. Mary's. Lovick Pierce was this year transferred to Alabama and stationed in Montgomery. George F. Pierce retired from the college presidency and returned to the work of his choice

by taking charge of the Macon Church. There was but little change in the arrangement of the work.

W. M. Crumley, after a year in Florida, returned with his family to Upper Georgia and was sent to the most remote south-east to the Satilla plantations. The same physical obstacles he met the year before are again overcome, and he reached his work to find a vacant, single-room house on a plantation. He stripped the long moss from the trees and made his mattresses, and with such furniture as he could manufacture and such food as he could procure, he provided for his household, and went from one plantation to another teaching the poor negroes the way of life.

E. H. Myers was appointed to Cumberland Island, but was relieved from the appointment that he might take the assistant pastorship of Savannah with Rev. James E. Evans.

There were some gracious revivals during the year. Josiah Lewis writes from the Sparta Circuit of a great work in Hancock, and says: "There are some circumstances worthy of remark connected with the revival. A father had the happiness to witness the conversion of five of his children. It looked like distracting the old man, but he bore it like a Christian. The devil got up a dance; but the fiddler, dancers, and all, were converted."

At Talbotton 106 were converted, and 250 were added to the Church on the Marietta Mission.

The conference of 1843 met in Savannah, January 18th. Bishop Andrew was to preside, but did not reach the conference at the beginning of the session, and W. J. Parks, at his appointment, was president *pro tem.*

Silas Griffin, of Oglethorpe County, had left $4,096.89,

which was added to the vested funds of Aid Society, and W. J. Parks was made the Special Agent of the Conference to see after its unsettled business in various parts of the State. This business was to see after sundry tracts of land, which, from time to time, had been left to the Conference, but which had chiefly been given by the bequest of Thomas Grant, made before the conferences divided.

Thirteen were admitted on trial. One of these was Jacob R. Danforth. He was from Augusta, and his family was one of the oldest Methodist families in the State. He had been pious from his youth, had fine mind, and entered and graduated at Emory College. He was really a very gifted man, wrote beautifully, and was a declaimer of very high order.

He had, however, one mental defect which ruined all. He never knew when to stop. He was perfectly oblivious to the lapse of time. He would rise in the pulpit, and being enthused with some brilliant imagination, he would present one glowing picture after another for three hours at a time. Rebuke him for it, and he would receive the rebuke with a gentle smile, and do the same the next Sabbath. He was called upon to preach one night at a camp-meeting. After he had been preaching for some time, the angry thunders began to mutter threateningly, and the larger part of the congregation fled to the tents, but the preacher preached on. The storm burst; all who could get away were gone; but the preacher preached on. The storm ceased; he was preaching still. At last, after ten o'clock, he ceased, but not before he was almost alone. He was as guileless, as gentle, as loving as a child, and but for some defects in his mental make up, would have been one of the most

brilliant men in the land. After a quiet, useful, and happy life, he died in Macon a few years ago.

The year 1843 seems to have been an uneventful one in the Church. The work was well manned, and the field well worked, and there was prosperity; 1,763 whites, and 1,200 blacks were the numbers gained during the year. This does not represent the true increase, for Georgia was constantly losing by emigration. The conference collection amounted to $1,600, and that for missions $7,494. The next conference met in Columbus, January 17, 1844, Bishop Soule presiding.

There were fourteen admitted on trial. Daniel Bird had died. The work undergoes few changes. The only important change was the enlargement of the Florida work by the re-establishment of the Newnansville District, which extended into the remotest point of the peninsula of Florida. The Seminole had now been subjugated, and the scattered few of this unconquerable tribe who still remained in Florida had sought the deep recesses of the Everglades. Andrew J. Deavours was sent upon the Indian River Mission. Indian River is an inlet of the sea, in the remote south-east of the Florida peninsula. The climate is tropical, and the government had here a fort and station for the provisioning of the troops who were engaged in the war with the Indians. A few stray settlers had found their way into this country, and Andrew J. Deavours was sent to carry to them the glad tidings. On the western side of the Peninsula was Jno. N. Miner. We may only conjecture, for they have not told of them, how great were the hardships, and how many the dangers met with, and how brave the heart needs be, which faced and endured them. Long uninhabited stretches of prairie, on which

the cattle roamed, or wild sweeps of pine-forest, with now and then a settler's hut. It is the same old story of the pioneer preacher, which Methodism has so often to tell.

The conference was now very large. There were nine large districts stretching from the Blue Ridge to Key West, and from the Savannah to the Chattahoochee; 135 preachers in active work, beside eighteen who were superannuated. It was evident that the conference was too large for effective work, and at this session a resolution was carried, to petition the general conference to divide the Georgia Conference into two parts, the Southern part to be known as the Florida. This, as we will see, was done.

The conference collection during the year amounted to $1,600, while that for missions reached $7,494.48. The amount the conference was able to pay upon the claims partly held upon it, was only about forty-five per cent.

Key West now appears for the first time as an appointment, and was left to be supplied. From that day to this, it has been mentioned annually in the minutes.

Within sixty miles of Cuba, almost in the tropics, immediately on the line of travel from the Gulf cities to the Atlantic coast, is this island. It is surrounded by coral reefs, which, rising out the waves, are known as keys, and becomes most important as the headquarters of the wrecking fleets, and as the port of the sponge gatherers. Quite a colony of Wesleyans from the Bahamas had settled there, and a preacher was sent to them, but little was done until 1846 when Simon P. Richardson was appointed to the station. The church

the inhabitants of the island erected was swept away in a storm, and another, largely by his exertions and with aid from the East, was built. The church has continued to increase, and there are now two charges on the island, besides a Cuba mission. The type of Methodism on the island is said to be more thoroughly Wesleyan than perhaps in any other charge of the Southern Church, and Key West bids fair to be a most important point from which to direct the movements of evangelical Christianity against Cuba, when, as will be the case in course of time, the barriers of Romanism shall be broken down.

Key West has had the services of the ablest men in the Florida Conference, and although sometimes visited by the yellow fever, has generally been healthy, and is a most delightful charge. Bishop Wightman in 1874 paid the island an Episcopal visit, to the mutual pleasure of the Bishop and the Church.

The General Conference was to meet in New York, in May, and Geo. F. Pierce, Wm. J. Parks, Lovick Pierce, Jno. W. Glenn, James E. Evans, and A. B. Longstreet were elected delegates.

The abolition and anti-slavery excitement had been of increasing intensity. The Methodist Episcopal Church had early expressed its disapproval of slavery, and had as clearly expressed its opposition to abolitionism. In consequence of this position, taken so decidedly by the general conference, Orange Scott and the extreme abolition wing in New England, after the General Conference of 1836, had seceded and formed the Wesleyan Methodist Church. The anti-slavery and abolition feeling, however, had grown rapidly in the West and in New England. Peculiar circumstances

were now to bring the matter before the General Conference in a very trying shape. The Baltimore Conference sent up an appeal case which would necessarily open the question, and Bishop Andrew was the innocent cause of increased excitement and agitation. His gentle Amelia died, and his second wife, an exceedingly lovely Christian woman, who had been a Mrs. Greenwood, of Greensboro, was a slaveholder. Bishop Andrew became by virtue of his marriage the nominal owner of her property.

Years before this a friend of his had bequeathed to his care a negro girl who, after her majority, was to take her choice between remaining as his slave, or going a free woman to Liberia; she preferred to remain in Georgia, and she became nominally his property. Bishop Andrew did not believe that slaveholding in the South was sinful; but, nevertheless, he had not acquired this property by purchase or regular inheritance. He was now denounced as a slaveholder, and the extremists of the Church were in great distress at having a slaveholding Bishop. Before the conference met trouble was expected, but the hope which the events of years before had justified, still filled the hearts of the Southern members. The agitation soon commenced, and the debate was opened on the third day of the session on a memorial from the Providence Conference. Dr. Capers began the discussion by moving that the motion to refer should lie on the table. The memorial seems to have been very offensive to the South in its utterances, but yet it was referred to a committee. On the sixth day, Dr. W. A. Smith of Virginia opened the question again by an earnest and somewhat violent speech, a part of which was levelled against the conser-

vatives, of whom he spoke in no gentle terms. He wanted the conference to say plainly what it meant. If slaveholding was a sin in the eyes of the Church, he wanted the conference to say so, or to let the question alone. The champions of each side were now fairly arrayed, but the grand question was to be discussed in the appeal of Francis A. Harding, of the Baltimore Conference. By marriage this brother had become possessed of a family of negroes, which he was unable to emancipate. He was suspended by a vote of his conference, and he now appealed. Dr. W. A. Smith appeared for him, the Rev. John A. Collins against him. They were both able in debate, and the feeling of each side was most intense. Harding's case was the more important from these facts: First, that the slaves were his wife's, not his own; Second, he could not emancipate them in Maryland; Third, that he offered if they wished it to send them to Africa. Yet while all this was not denied he had been suspended. The debate of the subject was very full and very able. Dr. Smith was a grand man on the forum, and his opponent had the reputation of being the most eloquent man in his conference. There was, however, no comparison between them in reasoning power. Smith was a giant beside his opponent. Though the speeches of Dr. Smith were of the most conclusive character, and though few who read the account of the trial now will agree that Harding was suspended in accordance with disciplinary rights; yet so intense was the feeling that, by a strict party vote, the appeal was not sustained. The true reason for this was behind. Another case involving the same questions was to come before the conference. This case had been prejudged. The

victim was doomed before his trial, but the whole South through him was the object of attack. Never was there a deeper feeling of anxiety in the General Conference. The Southern members had already a clear indication of the sentiment of the conference. Olin, Durbin, Bangs, and others from the North, who were reluctant to see the Church torn apart, saw plainly what must result when the great question of the conference came up. Bishop Capers moved the appointment of a committee of pacification. The speeches on this motion were very affecting, Dr. Olin's especially. Each party deprecated division. The North did not want division, it wanted slavery condemned. The South did not want division, it wanted only the old position held. Other questions came up, and were settled, and on the 20th May John A. Collins, of the Baltimore Conference, who had been the stern prosecutor of Francis Harding, introduced the following resolution which brought at last the main question before the conference.

"Whereas it is currently reported and generally understood that one of the Bishops of the Methodist Episcopal Church has become connected with slavery, and whereas it is due to the General Conference to have a proper understanding of the matter; therefore—

Resolved, that the Committee on the Episcopacy be instructed to ascertain the facts of the case, and report the result of their investigations to this body to-morrow morning."

The subject was now before them.

To many and to most of the conference the whole question was already seen to be settled; no man of the South, however sanguine, could for a moment suppose that the rights of Bishop Andrew, or of the South, or the laws

of the Church, could withstand the current which was sweeping upon them. The Church had a slaveholding Bishop. The General Conference was determined that no slaveholder should occupy the episcopal chair; and before a word was spoken the case was settled. Our purpose is to present the part that Georgia took in this discussion, and not to give a full history of the debate, which may be found in Redford's History, and in the General Conference journals published by the Northern Publishing House.

On the 22d of May, Alfred Griffith, an old member of the Baltimore Conference, introduced a resolution requesting Bishop Andrew to resign. This he supported by an earnest speech. He was followed by P. P. Sanford; neither claimed that Bishop Andrew had violated any law of the Church, but the Northern member held that by his own act he had rendered himself unacceptable to a part of the Church and therefore he should retire. Dr. Winans followed in an exceedingly able and impressive speech, vindicating Bishop Andrew, showing that the North and West had determined when Bishop Andrew was elected, in 1832, to elect a slaveholder as Bishop, and attacking the doctrine of expediency, as it was then presented. Dr. Lovick Pierce followed a Mr. Bowen, who made a short reply to Dr. Winans.

Dr. P. spoke of his long service in the General Conference, of his unwillingness to make speeches generally, and said that he would remain silent now, but for fear lest the conference should think he was less decided than his younger and more ardent brethren. This was not the case. The conference had no right to make the request they proposed to make of Bishop Andrew.

For him to yield to this request was to yield a principle vital to the unity of the Church. The doctrine of expediency had been appealed to; the Doctor said upon it: "Do that which is inexpedient for us, because it is expedient for you? never, while the heavens are above the earth, let that be recorded on the journals of the General Conference of the Methodist Episcopal Church. Do you ask how the matter is to be met? It is to be met by the conservation of principle and regard to the compromise laws of the Book of Discipline. Show your people that Bishop Andrew has violated any one of the established rules, and regulations of this church, and that he refused to conform himself to those established laws, and usages, and you put yourselves in the right, and us in the wrong."

Dr. Pierce then told them that he was the oldest active minister in his conference, and that no subject had ever done so much harm to the Church as this meddling with slavery, with which as a church we had nothing to do; and eloquently and earnestly warned the conference against the fearful results which would follow to the Church if they adopted this proposal.

The debate took a wide range and was very exciting, Dr. Bangs distinctly stating, that Dr. Capers had been offered the nomination by the Baltimore delegation if he would emancipate his slaves, and Dr. Capers denying positively the fact. Explanations followed from John Davis, the author of the statement, and Dr. Capers that cleared the point up.

Mr. Finley now introduced the famous substitute, which read thus:

Whereas the discipline of our church forbids the doing anything calculated to destroy our itinerant general superintendency, and whereas Bishop Andrew has become connected with slavery by marriage, and otherwise; and this act having drawn after it circumstances which in the estimation of the General Conference will greatly embarrass the exercise of his office as an itinerant general superintendent if not in some places entirely prevent it, therefore:

Resolved: That in the sense of this General Conference that he desist from the exercise of his office, so long as this impediment remains.

J. B. Finley.
Jno. Trimble.

After a short speech from the author of the substitute, the first advocate of the substitute arose. This was *Stephen Olin*.

His Southern friends knew what he intended to do. He had told Bishop Andrew the course he should take, and his reasons for it, and told Dr. Pierce, weeping as he did, the absolute necessity for the salvation of the Northern Church that they should take this course. He knew what would be the consequence of the mildest course the temper of the conference would allow it to take. He knew Bishop Andrew was a doomed Bishop, before a delegate had gone to New York. That, law or no law, he was to be sacrificed, but should he take part in the slaughter? Against this the noble soul of Stephen Olin revolted from its deepest depths; but was it not necessary to save the northern wing of the Church from disintegration? He thought so.

He said that his health was so feeble, he felt he must speak early, or not at all, he spoke of the tender relationships which hemmed him in. He preferred the substitute to the original. He did not believe the discipline of the Church forbade a slaveholding Bishop.

He did not believe usage forbade it. He did not wish to insinuate that Bishop Andrew was not a most desirable man for the episcopacy. He looked upon this question as not a legal, but a great practical one. He had hoped the session would be a harmonious one, and it was not till he reached the conference that he became aware of the real and sad state of the case. The calamity had come without warning, we must do the best we could. He was not willing to trench upon any rights of his Southern brethren. He was once a slaveholder. He did not believe in abolition. He did not wish to be so considered.

He believed that James O. Andrew was pre-eminently fitted to be a Bishop. He said, "I know him well; he was the friend of my youth, and although by his experience and his position fitted to be a father, yet he made me his brother, and no man has more fully shared my sympathies, nor more intimately known my heart for these twenty years than he has. His house has been my home. On his bed have I lain in sickness, and he with his sainted wife now in heaven, have been my comforter and nurse. No question under heaven could have presented itself so painfully oppressive to my feelings as the one now before us. If I had a hundred votes, and Bishop Andrew were not pressed by the difficulties which now rest upon him, he is the man to whom I would give them all." He paid a high tribute to the devotion of Bishop Andrew to the negro race. He spoke of the difficulties in the way of passing the resolution, and yet inflicting no censure, and expressing his opinion that a Bishop was the officer of the General Conference who might be removed without censure. He knew the difficulties in the South, but if the worst came to the

worst, and they went off, they would go in a compact body; not so in the North; there would be distraction and divisions, ruinous to souls, and fatal to the permanent interests of the Church. He would deplore the separation of his Southern brethren from the Church, but if they should go, he should yet regard them with the feelings of a warm, kind Christian heart. He deprecated abolition and the agitation of the subject, but protested against allying the anti-slavery conferences with the abolitionists, and declared that it was no fault of theirs that they were thus pressed.

This speech excited much surprise in the South, and among Dr. Olin's Southern friends there were mingled feelings of amazement, grief, and indignation. From many there was only bitter scorn for the man whom they believed had so temporized, but from those who knew him best there was only a deep sympathy at the difficulties surrounding him. Georgia has never been able to give Olin up. He was not like some others, mere sojourners for a night in the State, brought here by accident, and remaining for convenience, but one of her, an inmate of her homes, the husband of one of her fairest daughters, one who had won in Georgia his first fame, and in her borders done his noblest work.

We need not follow the debate. It was able and courteous in the main, but a Mr. Cass, of New England, made a speech which was an insult to all decency, and to him young Dr. George F. Pierce replied.

He was young, ardent, fearless. He had seen the temper of the body; he had just heard slaveholders denounced as villains and men-stealers. He began by boldly stating that he did not expect to change the convictions of any man before him, nor did he feel much

solicitude about the question. The question of unity was already settled.

He said there was slowly developing, but surely, a plan to deprive Southern ministers of all their rights in the Church. The action of the conference in the Harding case had brought the Church into antagonism to the laws of the land, the Church discipline, and the Bible. He did not believe any harm would result to the Church, outside of New England, by sustaining Bishop Andrew. He said: "They are making all the difficulty, and may be described in the language of Paul, as intermeddlers with other men's matters. I will allow, as it has been affirmed again and again, that there may be secession; societies may be broken up, conferences split, and immense damage of this sort be done within the New England conferences; but what then? I speak soberly, advisedly, when I say that I prefer that all New England should secede, or be set off, and have her share of Church property, than that this substitute should pass. I say, *let New England go, with all my heart;* she has been for twenty years a thorn in the flesh, a messenger of Satan to buffet us; let her go, and joy go with her, for peace will stay behind." He said if the South wanted only serenity, she would pray for and demand disunion. The passage of the resolution would not diminish, but increase divisions. He predicted that prominent men would abandon the Church, that in less than ten years there would not be one shred of the distinctive peculiarities of Methodism left in the conferences that depart from us. The presiding eldership would be given up, the itinerancy would come to an end, and Congregationalism would be the order of the day. The people would

choose their own pastors, and preachers would stand idle in the market-places, because no man had hired them.

These predictions were bold. They have been oftentime referred to as rash and not verified, but any man who can see the difference between a name and a thing will see that the ardent young Georgian saw with a prophet's eye. In alluding to Bishop Andrew, he said: "What mean these eulogies—are brethren in earnest? Is this conference heaping garlands on the victim they destine for slaughter? Will you blight with a breath the bliss of this worthy man? Will you offer him up to appease that foul spirit of the pit, which has sent up its pestilential breath to blast and destroy the Church? You select the venerable Bishop, one of the ablest and best of the whole college, to immolate him on the altar of this juggernaut of perdition. Think you that we will sit here, and see this go on without lifting a voice, or making a protest against it? God forbid; God forbid, I say, and speak it from the bottom of my heart." He finished his speech by saying: "I do hope, brethren will pause before they drive us to the fearful catastrophe, now earnestly to be deprecated, but inevitable, if they proceed."

This speech had a thrilling effect, and made a profound impression. But what availed eloquence or argument?

Dr. Longstreet then addressed the conference with that calmness and clearness which always marked his addresses.

He first alluded to the fact that the Christian religion always lost power, when she departed from her appropriate sphere, but that as churches had grown strong,

the temptation to do this had been yielded to. Methodism was the pure gospel religion. All rules which did not refer to the fitness of man for Heaven, ought to be stricken out; in the course Methodism had taken in legislating about slavery, she has gone beyond the Bible. Yet the South submitted, and endeavored to shield the Church from censure; now the conference proposed to go further. He placed the course of the conference most clearly, and the absurd light in which it stood, by stating it thus:

"Whereas Bishop Andrew is a man of most unimpeachable moral character, ardently beloved by every member of this conference, and in the discharge of his official duties, active, zealous and self-sacrificing, and in his labors of love for the slave especially, peculiarly efficient and successful, and whereas, we admit that there is no sin in the simple fact of holding slaves, and nothing in slavery inconsistent with the ministerial character, and that nothing ought to be done by the conference to throw distrust upon the presiding elder, or any other preacher of the gospel, merely on the ground of his being a slaveholder, nevertheless, inasmuch, as the Bishop has married a lady owning slaves, which slaves he has settled upon her, which circumstances render him obnoxious to several Northern conferences, therefore, to preserve peace and upon grounds of policy,

"Resolved, that he be suspended from his official duties, until he emancipate his slaves."

With that withering sarcasm that he was so perfect a master of, Judge Longstreet exposed the absurd inconsistency of the course they designed to take, and begged the conference to pause. He went into a labored argu-

ment, say the reports, to show the legal status of Bishop Andrew, as a slaveholder, that he was involuntarily and irremediably involved as one.

Mr. Jesse T. Peck, now Bishop Peck, then arose to take young Dr. Pierce in hand, and administer to him a fatherly rebuke. This he might safely venture to do according to the rule, since no man could speak twice, until all had spoken. As it is not the purpose of this history to do more than give an account of the part the Georgia delegation took in these debates, we refer our readers to other sources for a verbatim report of this labored speech. As Mr. Peck was about the same age as Dr. G. F. Pierce, and as he was not quite thirty-five, the fatherly tone of the speaker was as amusing as it was offensive, and there was no place for reply. But the Chair allowed Dr. Pierce to explain.

The *Journal* says:

"Mr. Pierce rose to explain.

"Mr. Peck has made much ado about his remarks concerning New England. He said, perhaps some apology might be due. He intended to say for New England to secede, or to be set off with a *pro rata* division of the property, would be a light evil compared with the immolation of Bishop Andrew on the altar of a pseudo expediency. He intended no disrespect to New England. He paid touching tributes to Bishop Soule and Dr. Olin, and then turning to Mr. Peck said:

"'And, sir, I recognize you as a man with a soul in your body, warm, generous, glowing. I admire your spirit, your genius. The beauty of the bud gives promise of a luscious blossom, the early beams foretell a glorious noon. And now, sir, though my speech

shocked your nerves so badly, I trust my explanation will not ruffle a hair on the crown of your head.'"

Mr. Peck was very portly and very bald. As the speaker turned to him, he put his fan up to his face, covering it from sight, and leaving exposed only the bare crown of his head. The good nature of the fling brought down the house, and any bad temper which had been felt was at once driven away.

It is not our purpose, and we have not space to give even an outline of the various points presented as this discussion continued. Any one who reads the debates carefully cannot fail to see that slavery as a system had nothing to do with the matter at all, save as it was the occasion for the difficulty. The great question really was: "Has the General Conference the right, without trial, to deprive a Bishop of his office, if in its opinion, without moral delinquency or mental deficiency, he has become unacceptable to any part of the connection?"

The discussion was continued by Dr. Green, who brought out forcibly the main point relied upon by the South, that the Bishop was not an officer of the General Conference to be removed at its will; that the General Conference was restricted in its action by the Constitution of the Church; that Bishop Andrew had violated no law of the Church, and that the General Conference could not legally deprive him of his office. The great speech on the other side was made on Monday, by Dr. Hamline. For the first time an argument was presented. It was as strong as it could be made on the position that the General Conference was supreme, and could remove any officer of the Church if, in its opinion, he had from any cause become unacceptable to any portion of the Church. Dr. W. A. Smith, who was

almost without a peer in debate, followed Dr. Hamline, and in an able speech answered his argument, and vindicated the legal rights of Bishop Andrew. The Bishop, in response to a question whether he had expressed a willingness to resign, said (see page 147, Gen. Con. Jour.) that when he arrived in Baltimore he heard a rumor of the intention of the conference to insist that he must resign or be deposed. If he had violated any law of the Discipline, he was willing to resign. If he could secure the peace of the Church by resigning, he would gladly do so. He had no fondness for the episcopacy, and if his resignation would secure the peace of the Church, he would gladly present it, and return to labor among the slaves, and try to save those upon whom their pretended friends were inflicting only suffering and ruin. John A. Collins then introduced a preamble and resolution intended as a compromise, which of course came to naught Bishop Andrew then rose, and said, with deep emotion, "that he had been on trial for a week, and he thought it was time for the discussion to close." He then gave an account of the manner in which he came to be a Bishop. He had been approached by S. K. Hodges with a request that he should be put in nomination for the office. He objected, was urged by his friends, and, for the sake of securing peace, consented to be a candidate. No one asked him what were his principles on slave-holding; no man, save Wm. Winans, spoke to him on the subject. He was elected. He became possessed of a slave in the way mentioned before. He lost his wife. He desired to marry again. The lady owned slaves. With his eyes open he married her. He could not free them. They themselves would not go; many of them would

necessarily suffer if they did. What could he do? He had no confession to make. He intended to make none. He had all his lifetime labored for the slaves. He did not think he was unacceptable out of New England. He could find plenty of ground where he could labor acceptably and usefully. Yet the conference might take its course. He protested against the one proposed as a violation of his disciplinary rights. (Gen. Con. Jour., p. 148.) The other speeches which followed were unimportant, each going over almost the same ground. The venerable Saml. Dennody made a speech remarkable for its logic and for its Biblical learning on the general question of slavery as a moral evil. The speech of Bishop Soule was clear in its presentation of the legal aspect of the question as well as forcible and eloquent. Dr. Capers followed with a speech clear, conclusive, and eloquent.

It was evident that the Church had reached a crisis in her history such as she had never known; and that if the vote was then taken a division was inevitable. The Bishop knew it, the Southern delegates knew it, such men as Dr. Olin knew it; but the majority of the conference did not, and would not know it. The leading men of the north believed that the south would submit without a murmur to the degradation of her much-loved Bishop, and the overthrow of all the safeguards the laws of the Church gave them. They scoffed at the idea of division. The extreme men of the North openly threatened secession, schism and disintegration, if the Bishop was not deposed, for this resolution did, in fact, deprive him of his episcopal powers. The Bishops came to the rescue and presented a peace measure, begging the postponement of action for four years. Once

before this movement had saved the Church, it might do so again. The conference was in no humor to pause, and after Bishop Hedding and Bishop Waugh withdrew their indorsement of the plan of peace they had jointly with Bishops Soule and Morris presented, the whole plan failed. The vote must come, and it was taken by Yeas and Neas, on Saturday, June 1st. One New York man alone voted with the South—Chas. W. Carpenter. We have spoken of a young New Yorker in Savannah, in 1819, who stood by the Church there in its days of trial; now single-handed and alone, he stood by his Southern brethren. Dr. Sehon, of Ohio, G. Smith, of Michigan, Sinclair, of Rock River, Stamper, Berryman, and Van Cleve, of Illinois, Slicer, Gere, Sargent, Tippett, and Hildt, of Baltimore, Thompson, White, Cooper, and Cooper, of Philadelphia, Neal and Sovereign, of New Jersey, and the whole Southern delegation, voted together against the substitute. The Yeas were all from the North and West, save I. Clark, from Texas. The vote was 111 to 69. The work was done. The General Conference had declared that it was supreme; that a Bishop elected for life could be deposed at any time when, in the opinion of a conference, he was unacceptable. It mattered not why. The cause might be one entirely insufficient to produce the effect; but, if he was distasteful, he might be removed, if there were votes enough to do it. Connection with Masonry, with an unpopular political party—anything might be called improper conduct, and without trial he could be deposed.

The majority were entirely ignorant of the extent of the damage this vote had done. There was perhaps only one among them that saw it. That was Stephen

Olin. Only one who voted for that substitute because he saw in that vote the only way to consolidate both North and South and prevent schism. He knew the South must go; he believed this vote would bind her together with bands of iron, and he was right in this view. The enormity of the outrage, the bold announcement made in the deed that never Southern man again should be a Bishop, the disregard of all written law, the fearful progress of the radicalism which owned a higher law than the written, awakened a storm of indignation, which made a great unit of all the South.

Bishop Andrew, crushed and almost broken-hearted, left the conference that night for his home in Georgia.

The ordinary work of the General Conference continued until the 5th of June, when Judge Longstreet introduced the declaration of the Southern members (see p. 200, General Conference Journals, vol. ii.), and the following day Dr. Bascom introduced the celebrated protest which is to be found in the history of the organization of the M. E. Church South, and the journals. (General Conference M. E. Church, vol. ii., p. 204.) It was an exceedingly able document, presenting a clear view of the whole issue between the Northern and Southern delegates. It was spread upon the minutes. The famous committee of nine, to whom the declaration of the Southern delegates was referred, reported what is known as the plan of separation, which provides for the establishment of another General Conference, in case it became evident that such a result was necessary. The modes by which churches were to adhere to either body was indicated, and provision was made for the division of the Church property. This report of the committee was unanimous, and its adoption was moved

by Dr. Charles Elliot. He was followed by Dr. Hamline in a beautiful and impressive speech, and by Dr. James Porter. After a considerable discussion, full of Christian feeling, the report was adopted by a large majority.

The prospect was now bright that if division should come there would be only fraternity in all the borders of American Methodism. So it might have been; but when the delegates returned to their homes, and when what the Southern delegates had told them would come to pass was about to be, measures were at once taken to prevent the consummation of the plan of separation, and years of alienation and strife was the result.

The student of this period of history recognizes the old issue of 1820, when McKendree resisted the General Conference, as again made. He sees that the General Conference, intentionally or otherwise, took the ground of the advocates of an elective presiding eldership, that the General Conference is the supreme judicature, as well as legislature, and that its will is to be recognized as the finale. The Southern Churches held different ground. The Bishops were co-ordinate with the conference. They existed, by the expressed will of the Church, before there was a delegated General Conference, and when a General Conference of delegates was called its powers were limited by a constitution. We are permitted, however, to present the Southern view of the episcopacy, clearly and forcibly, in the words of one of our ablest Bishops—Bishop Wightman.

"The episcopal form of Church government as held by prelatical churches, claims to be *jure divino*, and therefore invested with the sanction of a divine law as the priesthood of Aaron was. It is supposed to be the necessary condition of Christ's presence with his

Church, since it is of Christ's own institution, and then of course it is of absolute and unchangable authority. This theory explains the great stress laid on the so-called 'Apostolical succession;' but its fundamental principle cannot be sustained by an appeal to Scriptural authority. From no passage in the New Testament can it be shown that Christ imposed this form of church government or connected with it inseparably his covenanted grace. The Protestant, says Litton, in his admirable book on the Church of Christ, 'will retain when it has been handed down to him that form of church polity which is sanctioned by apostolic precedent; he will require the clearest evidence of its being no longer fitted to secure the great ends of the Church, before he ventures to innovate upon it; but when he hears apostolic precedents exalted into divine laws, and made immutable obligations, so that when there is no Bishop there is no church and no sacraments, ritual and polity being set forth as that wherein the true being of the Church lies, he will at once detect the presence of that noxious element which makes Romanism what it is. A divinely prescribed polity and ritual like that of Moses, cannot, without sacrilege, be altered; but no such sanction is claimed by the Apostles for their own regulations, much less can it be claimed for those of their uninspired successors.'

"The episcopal form of church polity as held by the Southern M. E. Church, disclaims all pretensions to 'jure divino' authority. It rests upon the solid ground that episcopacy is apostolically sanctioned, though not enjoined by Christ nor made obligatory. The history of the Methodist Episcopacy in this coun-

try, proves that this form of ecclesiastical government is the best for wide, efficient, and successful evangelization. Stier in his *Words of the Risen Saviour*, refers to Christ's manifestation to Saul of Tarsus, as to one whose immediate call from above should vindicate for all futurity the Lord's supreme right to establish new beginnings of regimen, to raise up a reforming of apostolate without succession, to be renewed in his good pleasure, when circumstances may require.

"John Wesley was manifestly thus raised up to be in the hands of divine Providence the great instrument in the signal religious awakening of the eighteenth century. In the rapid development of his work in the American colonies, there arose at the close of the war of the Revolution an urgent necessity for the establishment *of a new beginning of regimen.* No act of Wesley's life was more important in remote and ultimate results than his determination to establish an episcopal regimen for the American Societies that were in connection with him. As he did not recognize the 'jure divino' claim, as he was invading the rights and privileges and order of no other church in christendom, as he believed with the fathers of the Reformation, that episcopacy was in accordance with apostolic precedents, and perceived it to be the best bond of union, and spring of vigor, to an itinerant system of operations destined to be as wide as the Continent, he hesitated not.

"Dr. Coke, a regularly ordained Presbyter of the English establishment, had united himself to Wesley's connection. He was the man to meet the American emergency. Wesley, aided by a Presbytery regular and valid, according to the New Testament and the ancient canons, and in the exercise of his inherent

power of ordination, ordained two elders, and Dr. Coke a Bishop, for the purpose of forming the societies of the American Methodists into a regular Episcopal Church, if such were their election. These preachers and people adopted accordingly the episcopal form of church requirements, received Dr. Coke cordially as their Bishop. Deacons and elders were now elected and ordained, and an additional, Francis Asbury, received the third ordination. Dr. Henkle shows conclusively in his *Primitive Episcopacy*, that the Methodist Episcopal Church South has episcopacy with the name, authority and attributes and functions of a complete order; this episcopacy having its own appropriate office, instead of being itself an office, or the office of a different order. The third ordination as unquestionably confers a life tenure, as the first or the second." So far, Bishop Wightman, who has given expression to the generally entertained views of the Southern delegates. Bishop Andrew had been deliberately and solemnly invested with a life-long tenure to his place. He could not without guilt surrender his place unless assured from Heaven that he was released. He could not be deprived of his place unless he had violated some law of the Church and of God. He had done neither. He would gladly have sought retirement, but he could not conscientiously do so. He had done nothing to disqualify himself from doing all his ordination vows required. To yield to the demand for his retirement was to render the episcopacy for all time dependent upon the hasty judgment of a General Conference, and to make it time-serving and cowardly. Bishop Andrew nor his friends could thus yield.

After the return of the delegates the whole Southern

Church was in a ferment. There was great unity except in some of the border conferences, and a perfect unity in Georgia. Meetings were held over the State in all circuits and stations. We have said perfect unity, but there was one exception. Daniel Curry, a young Northerner, had come south as a teacher, and had been licensed to preach in Georgia. His sympathies were all with the section from which he had come, and he was too courageous to conceal his feelings, so he was loud in his denunciations of the course of the South, and very wisely concluded to return to the North; otherwise there was no expressed dissent. The Convention, however, had not met in Louisville before the conference came on, which was in December, 1844. The conference met at Eatonton, Bishop Soule presiding. He had resolved to leave his Ohio home and adhere to the South, and he came to preside over the last conference of the M. E. Church held in the State of Georgia. Though the Conference had resolved to separate from the M. E. Church, yet the feeling was not a bitter one, and the agents of the still united Church who were present found the same welcome as of yore.

The General Conference had divided the Georgia Conference as requested, and from that time forth the Florida Conference appears on the record; but in lieu of this territory and the 4,500 white members given up, 3,028 came to it from the Holston Conference, with all of northern Georgia, so there was only a decrease of about 2,500 white members. Agitation other than that of revival does not favor religious improvement, and there was a decrease of 1,000 members. There were twenty-one received on trial, of whom there are four in active work.

The collections for the year were smaller than they had been. The conference collection was $1,151.37; that for missions $5,805. There were seven districts, and 111 preachers in active work. The white members numbered 37,094; the colored 13,094.

The Florida now set off included a large part of lower Georgia, and had four districts, thirty-two active preachers, 4,221 white members, and 2,653 colored.

It had been just fifteen years since the South Carolina Conference was divided and Georgia began its separate work. When the division took place there were eighty-seven preachers—now the number was 143; then the membership was 27,552, now it was 58,017. There were now two flourishing colleges, male and female. The collections had increased yearly.

In every direction the work had prospered, until now scarce a county in the State was so neglected that a Methodist Church was not in reach of any of its inhabitants. The negro missions had become more numerous, and there was no large body in any part of the State who were not visited by the missionary. The work in Florida had progressed under great difficulties, but it had progressed steadily, and now, fully organized, it gave great promise for the future.



W. M. Wightman

THE RIGHT REV. W. M. WIGHTMAN, D.D.

CHAPTER XI.

1845–1866.

DEATH OF BLANTON AND FEW—JNO. M. BONNELL—J. BLAKELY SMITH—S. C. QUILLIAN—CHAS. R. JEWELL—W. B. MCHAN—JOY F. STEAGALL—R. F. JONES—J. HOWARD HARRIS—JNO. H. MASHBURN—BENJ. J. JOHNSON—JOSIAH ASKEN—FLAUDEW—COTTER—CONE—REESE—HOWARD—MARIETTA—FORSYTH—CEDAR TOWN—AMERICUS—GREAT REVIVALS—INCREASED LIBERALITY—FLORIDA WORK—GARDNER—COOPER—CONNOR—RAPID GROWTH—THE WAR—THE THREE GENERAL CONFERENCES BEFORE 1861—CAPERS—EARLY—DURING THE WAR—THE END—GENERAL CONFERENCE OF 1866—DIVISION OF THE CONFERENCE.

UP to this time we have followed the Methodist preacher in Georgia, step by step, in his advance, and given an account of each yearly conference, entering as freely as possible into details.

Our space, if there were no other reason, does not permit our going forward with this minuteness; but there are other reasons. The day is too recent, and the actors in it are many of them still living, and eulogy on living men is both dangerous and unpleasing. We shall try to condense into the limits of a short chapter what must be known to furnish a satisfactory account of Methodism in Georgia, until 1866, when the Georgia Conference was divided.

This period naturally divides itself into four parts. First, Georgia Methodism to the beginning of the war. Second, Florida Methodism to the same period. Third,

Georgia and Florida Methodism during the war. Fourth, The changes in the Church brought about by the results of the war. We take these up in their order.

About the period of the close of the last chapter, great economical changes were fully inaugurated in Georgia, which were full of results to the Church history.

The railroad system of the State was at that time so far completed as to introduce into Georgia a new era.

A railway now connected Savannah and Augusta with the Tennessee River, and others were projected which were soon to connect the Savannah with the Chattahoochee. The Cherokee country was to be rapidly peopled; and where but a decade before was only a wilderness, beautiful and thrifty towns were to spring into being. The Church, which had not waited for the railway, was already in this country, and was prepared to take advantage of the new state of things.

The General Conference of 1844, while it had attached a considerable part of Georgia to the Florida Conference, had at the same time given to the Georgia Conference all that part of the State in the up-country hitherto served by the Holston preachers.

The provision for the new General Conference made at Louisville in 1845, and the separation of two sections of the Church into the Methodist Episcopal Church and the Methodist Episcopal Church South, threw the Georgia Conference, as it did all the Southern conferences, upon its own resources both for missionary and conference funds. How it met these demands upon it, it remains for this chapter to show.

There had resulted no strife from this division in this

section. The Georgia preachers were united in desiring it, and the body was perfectly homogeneous.

Year by year classes of gifted men applied for admission to the travelling connection, and the number who located grew fewer. Every year some honored one died at his post, but there was another to take his place. In 1846 two men who had been of great service to the Church and the State passed away, Benj. Blanton and Ignatius A. Few.

Benj. Blanton was at the time of his death the only one left of the old line who came from Virginia to Georgia, to aid in evangelizing a new State. He was a presiding elder as early as 1798, and that year located, and for many years remained local, then entered the conference again, that he might die in the harness. Of him we have spoken previously.

Ignatius A. Few, of whom we have had much to say, as he often prayed that he might, fell calmly asleep in Jesus.

For some years before his death, he had been compelled by feeble health to remain in retirement, driven by it from the work he loved. He had been converted in the maturity of his life, and was nearly forty years old when he began to preach. He had not then twenty years of life left, and his health was not good. He however, wasted no hour after that, and no man who ever worked in the Georgia Conference has left his impress upon the future more indelibly. In the annual and general conferences he was a power. He was a man of the broadest culture and of the most enlarged and liberal views. Entering upon the work of the ministry at a time when he was needed, he had brought to it a consecration of energy which was entire. He

began his career in a conference in which there was at the same time Lovick Pierce, James O. Andrew, and Stephen Olin. He did not pass away until he saw Augustus B. Longstreet, Geo. W. Lane, G. F. Pierce, and others like to them in the active work of the body, and until he saw the colleges and schools which had sprung into being, largely through his influence, in successful operation. It was meet, then, that one of the two societies of Emory College should be called the Few, and that his portrait should hang on the walls of the Few Hall; and when the Masonic fraternity of which he was an honored member erected a monument to his memory, that it should be placed in the front of the college chapel.

While the old veteran and the gifted scholar passed away, others came forward to take their places. Many came; some of them live and work still, many of them have entered into rest.

John M. Bonnell, a young Pennsylvanian, of whom we speak in the sketch of Methodism in Athens, began his work in 1846, to end it by a peaceful death twenty-seven years afterwards.

J. Blakeley Smith entered the conference in 1847, and died suddenly while Presiding Elder of the Americus District in 1870. For twenty-three years he had been a most efficient worker. He was a man of fine person, of fine business qualifications, of great common sense, and a man, if not of broad, yet of very correct culture. He was a moving and successful preacher. His fine qualifications for the office called him to the secretaryship of the conference. He retained this position for several years, up to the division of the conference, and then was secretary of the South Georgia till

his death. He was a decided Methodist in his convictions, and adhered, with a devotion almost unusual with so young a man, to the features of the first days of the Church. Gifted in the pulpit, he was more so in prayer and in exhortation. He was so well suited to the office of agent that he was selected as agent for the Tract Society and for the Wesleyan Female College, and did his work with great efficiency.

Smith C. Quillian, who entered the conference with him and died some years before him, was one of the large family of that name who, from the beginning of Methodism in Georgia, have been devoted to it. He was not a brilliant man, but one of strong common sense and of great piety. He died in the early years of his ministry.

Charles R. Jewett had entered the conference four years before them. He was the son of a devotedly pious layman in Macon, George Jewett. This good man, during a protracted meeting in Macon, felt so impelled to search for his thoughtless son, that, leaving the church, he sought him till he found him ; the boy came to church and was converted ; soon afterwards he began to preach. He was not, nor did he claim to be, a man of great intellectual power ; but he was a man of fine taste, of gentle manners, a most untiring pastor, and a most successful worker. No church went down when he was in charge of it, and no district was other than well served over which he presided. He was always frail, but he did his work for nearly twenty years, and then died of consumption in Thomasville, in which city he was the stationed preacher.

W. B. McHan, one of two brothers who entered the conference in 1846, was one of that class to whom the

Church in Georgia is so much indebted, who, without brilliant powers or careful training, give themselves to the hard work demanded of them. He became a preacher of very respectable gifts, and did useful work until, after a season of deepest affliction, he was called to his reward.

Ivy F. Steagal, after thirteen years of useful work, died in 1847. He had for some years been a local preacher, and in 1834, when the demand for workers was imperious and the promise of reward was small, he entered the work. He travelled hard circuits and harder districts, and did his duty in every field. His health broke down under his labors, and he retired to his home in Upson County, where he died.

He was a man of most devoted piety and a preacher of real power. He belonged to that class of Georgia preachers who, when there was no hope of family support, and when rides were long and exposure great, held on his way while his faithful wife attended to the farm and supported the children.

Josiah Askew, who died the same year, was a North Carolinian, born in the mountains of Burke County. His father removed, while the Indians were yet in the county, to Habersham County, in Georgia. He learned there was a camp-meeting in progress, and passing by his new home, he went immediately to it, nor returned to his own house till it was over. Josiah went to Randolph Macon College. He evinced talents of a very high order, and while at college was licensed to preach. He was induced to remain in Virginia, and there married. He soon acquired considerable reputation for gifts and piety; his health failed him, and he came to Georgia.

He was for a while professor in the Wesleyan Female College, but even for that his failing health unfitted him. He published a journal, *The Southern Pulpit*, to which he contributed sermons of really very great merit; then ceased from all his public work, and early in life, when only thirty-five years of age, he passed to his reward. He was the uncle of Dr. A. G. Haygood, of the North Georgia Conference.

J. T. Flanders, Robert N. Cotter, and James H. Reese, were three young men who had left their simple homes to preach the Gospel. They were young when they fell at their posts. Without advanced education, they had, better than learning, zeal and piety, and made full proof the ministry till they were called hence.

W. H. C. Cone was an older man. He was sensible, useful, and pious—genial and lovable. He went into the army as chaplain, and contracted a fatal disease, from the effects of which he died.

Columbus W. Howard came in the vigor of his manhood to the work, and bade fair to reach a high place in the Church. Earnestly solicited by his old friends, he took a captain's commission in the army, and while bravely leading his company to battle, in the first Manassas fight, he was shot dead. He had preserved his ministerial robe unsullied amid the temptations of the camp, and possessed the full confidence of his brethren.

Robert F. Jones, the son of James Jones, joined the conference in 1851, and travelled consecutively for twenty-five years. His father was a laborious and devoted minister, and he was the worthy son of such a father. He travelled all kinds of circuits. In the mountains and in the lowland swamps, on circuits

where the salary was small and insufficient, he did the work he was called upon to do with patient diligence. He was a man of good education and of strong common sense. He was not showy, nor aspiring, and was only known to those who came in close contact with him. His piety was deep and practical, and his last hours were those of uninterrupted peace. He died January 17, 1876. Jno. Howard Harris was his conference classmate. After travelling for the same time in the same conference with him, he died just one month after him. He died very suddenly of disease of the heart, while stationed at Evans' Chapel, in Atlanta. He was a man of good parts—was very zealous and successful.

Jno. H. Mashburn, who died not long after, in June, 1876, was an older man by many years—he had passed his three score; he had been a preacher from his twenty-fourth year, and had travelled in conference connection from 1851. Few men in the same length of time have done harder work than he did. He was born in the mountains, and loved to linger under their shadow, and nearly all his ministerial life he spent on mountain circuits. He continued in the ministry for near fifty years. When still an active man he was taken ill, in consequence of his endeavor to reach an appointment in excessively cold weather, and died in great peace.

Benj. J. Johnson, the son of a local preacher, began his ministerial work in Florida, in 1857, and in the vigor of his mature manhood, from a severe injury which he received, after lingering long in great suffering, he died in triumph during the year 1876. He went to his work with cheerfulness, and prosecuted it with vigor; was a preacher of more than ordinary capacity, and was deeply devoted to his Master. His

piety during the last days of his life was especially fervent, and although suffering much, his spiritual joy was exceedingly great. He died Dec. 22, 1875, at only forty-six years old.

These were some of those who came to the work and died in it. The sketches of their lives are necessarily short and imperfect, but they live in the memory of their brethren.

The period of which we now take a survey was a most prosperous one for the Church. The State was advancing, and with it the Church went on.

Large circuits and large districts were divided, and new stations were formed. In 1846 the new town of Marietta became a station. Ten years before, the first sermon had been preached in the log court-house, and not long after a small church had been built in the village. The completion of the railroad from Atlanta had led many to seek the almost matchless climate of this new village, which, lying under the shadow of the Kenesaw, is alike a good home for the consumptive in winter and the fever-stricken in summer. Jackson P. Turner was the first stationed preacher, then Lewis J. Davies, and in 1849, Charles R. Jewett. A new church was now a necessity, and it was built during that year. Among those who had removed to Marietta was the widow of Asaph Watterman, whose name is found in such high place in the early Augusta Church. There were others like unto her, and the church soon became a strong one, and has been, and is a most delightful charge.

The new town of Rome, folded as it is in the arms of the Etowah and the Oostenaula, had now become a young city, and had built a neat brick church, and

Joshua Knowles was sent to it as a stationed preacher. Along the line of the newly completed Macon and Western Railway new villages were springing up, and Griffin, a considerable town, was separated from the Griffin Circuit and became a station. A very handsome brick church was erected, and the Church has continued to grow in importance to this day.

Talbotton became a station in 1846, and with its college and high-school, and its fine body of Methodist people, has continued a pleasant charge to the present time.

In 1859, Forsyth, which had been the centre of the important Forsyth Circuit, was made a separate station, and the circuit, reduced in size, placed in a separate charge.

In 1859 the village of Cedar Town was separated from the Cave Spring Circuit and made a station. It is located in perhaps the most beautiful valley in Georgia. Cedar Creek, a considerable stream, clear as crystal, meanders through the valley, and along its banks are lands unsurpassed in fertility. The mountains are round about. Attracted by the beauty and fertility of the valley, many citizens of culture and wealth removed to it, and it became and has continued to this day a most delightful station. Here Elijah Bird, one of the early Methodist preachers, ended his days; and here a strong friend of the Church resided, Wm. Peek, one of the wealthiest planters of Upper Georgia. The wooden church first built has been given to the negroes, and a neat brick church now supplies the worshippers. The railroads moving towards the southwest opened up that very fertile section of Georgia, and Americus became a considerable town, and was made a

station. The congregation was large and wealthy, and a very handsome church was erected. Few places in Georgia of its size are more noted for cultivation and hospitality than Americus. It entertained the Annual Conference in 1855, and ten years later it was in Americus that the Georgia Conference was divided. It has since entertained the South Georgia Conference, and is now, though reduced in wealth, recognized as one of the most delightful stations in the South Georgia Conference, and is supplied with the most gifted men of that body. But we have not space to enumerate all the changes in the work.

Revivals were almost annual in every charge. Unlike some of the early decades of the Church, there was no season of general dearth. It would be easier to tell places unblessed with revival showers than to mention those which were. In 1857, especially, there was a most wonderful revival. In Columbus, in La Grange, in Atlanta, in Athens, in Macon, in Griffin, and on many of the circuits, the good work went on with wonderful power.

The camp-meetings were growing fewer every year, but the protracted meetings were now almost universal. Week-day preaching was superseded by Sunday sermons. Districts were made smaller, and the services of presiding elders were frequently tendered to individual churches. In nothing was the advance greater than in the mission work. Every large county in which there were many slaves had its missionary, and in every city there was a neat and commodious building for the colored members, who were generally served by intelligent young men from the Conference. The large mountain circuits, the wide areas of country in the wire-grass, were alike supplied by the domestic missionary.

The Church grew in liberality as it increased in numbers. The old barns in the older counties gave way, and handsome new churches, neatly furnished, were built; and while every circuit did not have a parsonage, these preachers' houses were rapidly multiplying. The support of the ministry, if not quite ample everywhere, was much better than it had been, and men were less sensitive when they were appealed to for money. The conference collection had increased from $1,120.00 in 1845 to $9,729.00 in 1860. For missions, from $6,514.00 to $28,938.00. The Sunday-schools had contributed for their own uses $4,155.00, and the publishing interests $7,625.00. The membership of the Church had now grown from 38,969 to 56,700 whites, and from 14,687 colored to 27,400.

The male college at Oxford, under the presidency of Dr. J. R. Thomas, was never more prosperous; and the female colleges all over the State, of which the old Wesleyan still held the lead, all in good condition.

Such was the state of the Methodist Church in Georgia the December before the war commenced. Let us now turn to Florida.

The Florida Conference was set off from the Georgia at the General Conference of 1844. It included all that part of Florida which was east of the Chattahoochee River, and a very large part of Southern Georgia. This part of the territory was of large area, and very difficult to serve. It included all the country south the Altamaha River, and directly west from that river to the Chattahoochee. The Florida work was divided into sections, those of East and Middle Florida. East Florida was now an almost entirely new country, and of very considerable extent. Apart from the difficulties

always attending a new settlement, the climate, the insects, and the character of the living of that section, demanded a constant sacrifice on the part of the preachers. The great resources of East Florida since developed, arising from its fitness for producing vegetables and fruits, were then, if known, not regarded. The forests were in many cases not yet felled. The only cereal produced was maize, and this was weevil-eaten before it came from the field. A large part of the country was low and covered with lakes and lagoons. The new settlements were generally of poor people, whose reliance was upon the rifle, and fishing-line; and those among the first settlers who were in better circumstances were only rich in herds of small cattle—though from the first there were some wealthy cotton-planters. Such was East Florida in 1846, in which there was not yet a town of 500 inhabitants. Middle Florida was already thickly settled, and by an excellent class of people. Tallahassee, Quincy, Monticello, and Madison were then centres of intelligence and wealth. Perhaps no part of Georgia or Carolina presented a more compact, intelligent, and prosperous body of people than Middle Florida did at this early day. Methodism had entered the field there immediately after its first settlement, and a few years after the purchase of the territory; and the most gifted young men in the South Carolina, and afterward the Georgia Conferences, were sent to the field, so that now there were flourishing churches all through this section.

This new conference, organized in 1845, was but scantily supplied with laborers, and they were most of them young men. Jno. L. Jerry was still among them. Peyton P. Smith, now fourteen years in the work,

remained there, and John Slade, who resided in Florida as a local preacher, returned to the work in which his early years had been spent; but the large majority were but young men. There were only thirty-four preachers in all, and the labor demanded was simply immense. That these few young men should even partially meet the demand made upon them was really wonderful. How well they did their work we shall see. The first who fell at his post was Alex. Martin, a Pennsylvanian, by birth a man of fine parts, but one whose ministry was a short one.

I. R. Connor, and Wm. C. Brady, two valuable young men, the one in the first, and the other in the second year of his ministry, followed him to the grave.

Then Wm. Choice, Jno. Slade and Jno. L. Jerry, three veterans, passed to their reward. We have already told the story of their lives. How much Florida owes to them, who can tell?

Thomas Gardner, who had spent his early days in the ministry, and after a location of several years re-entered the work in Florida, and died in 1859.

Thos. W. Cooper, a young man whose soul blazed with a desire to save men, died at his post in Jacksonville, and after ten years of hard labor, Wm. Edwards entered into rest. As the laborers fell out, others came and took up the work.

There was no more difficult part of the church work of the Florida Conference than that in Georgia. We have spoken of the general features of the country. South-western Georgia was rapidly becoming a great cotton-field. The wealthy planters of Georgia, who could not risk their own lives along the banks of the Flint and its tributaries, found the climate not unsuited

to their negroes, and so vast plantations were opened. The planters made fortunes, but the weary itinerant who breathed in the malaria as he sought out the negroes, the superintendents of the plantations, and the scattered whites, who lived on the healthier and poorer lands, found his service difficult, and as far as this world's reward was concerned, very unprofitable. In the wide wire-grass area, south of the Altamaha, he met with even more difficulties. The country was poor, and had not improved since its settlement, and the difficulties which James Norton met with, forty years before, these Florida preachers met with now. To single men the work was hard, but when a man had a family it was almost impossible to do it.

The wide extent of the conference almost forbade the location of his family at any one place. He who was at Albany this year, might be at Key West the next, and he who was on Decatur Circuit in Georgia, might be read out to Indian River in Florida, four-hundred miles away.

There were no railroads in the State then, and save on the St. John's and the Chattahoochee no steamboats. There were no parsonages, only a few regularly organized boards of church officers, and outside of the small area of middle Florida, and the country immediately adjacent in Georgia, there was no hope of anything like a comfortable maintenance. This was in 1845. But what a change passed over this country before 1861. The savannahs and hammocks of East Florida attracted good settlers from South Carolina and Georgia. The tropical and fertile lands on the banks of Pease Creek and the Manatee River attracted men of wealth, culture, and piety. The St. John's became the great high-

way of a profitable trade. Fernandina, the first Methodist preaching-place in Florida, and save St. Augustine the only city on its eastern coast, became a delightful abode for the preacher. Jacksonville, Pilatka, Gainesville, and many other villages, sprang into existence, a railroad was built from Jacksonville to Quincy, and from Fernandina to Cedar Keys. The planters grew rich raising sugar, Sea Island cotton and cattle. The health of the country improved, and as it improved, both people and preachers were enabled to do better work. Young men of talent and culture, raised in Florida, entered the work, others came from abroad, and by the year 1861 there were 10,008 whites and 8,600 blacks on the church rolls, while in 1846 there had been only 4,827 whites and 2,345 blacks. The collections in 1861 were $1,286 for conference claimants, and $5,235 for missions. There were now five large districts, and eighty-six effective preachers.

Such was the state of the Georgia and Florida work at the respective conferences in 1860. Then came the war.

Not two months before the conferences met, a presidential election had been held, but who could have foreseen the result of the ballots cast that day. In less than six months afterward, there was the marshalling of troops and the booming of guns. Like a cyclone, suddenly had the storm burst, but not like a cyclone was it speedily to end.

Throughout all Georgia and all the South there was mad excitement. The leading men of the church left their homes, many of them to return no more. That the preachers sympathized with their people ; that many of them too went with the army, might have been ex-

pected. Some of them as private soldiers, some of them as colonels and captains, some of them as chaplains. That nothing was said, best left unsaid, that nothing was done, best left undone, who shall say? Ere the next conference met the whole State was one vast camp.

Before this period three General Conferences had been held—one at Petersburg, Va., one at Nashville, Tenn., the other at Columbus in Georgia.

The one which met at Petersburg had but little to do save to adjust the machinery of Methodism to the new General Conference. Bishop Soule had adhered South, Bishop Andrew was already in the South, but two others were demanded; one of those selected was Wm. Capers. He had entered the ministry nearly forty years before in Georgia, and was living in Georgia, when he was selected for his office. We have said much of him, but yet said too little. He began his episcopal work, he prosecuted it with zeal and ability; although almost an old man, and certainly not a strong man when he entered upon it, he did not shrink from its toils. He settled his family in the pleasant village of Anderson, S. C., and was residing there when God called him to his final reward. Robert Paine was elected at the same time to the same office. He had been a preacher at that time for thirty years. He still lives, full of years and honors. He has been often at the Georgia Conference and has always impressed it agreeably. A fine parliamentarian—an elegant scholar—an earnest, eloquent preacher, and most judicious in his appointments of the preachers, he has filled his responsible office well.

The next General Conference met in St. Louis, Mo. Dr. H. B. Bascom, of Kentucky, was elected and or-

dained bishop. He never presided at a conference, and only survived his election a few months. He visited Georgia not very long before his election, and made a very profound impression from the pulpit.

In 1854 another General Conference was held. It met in Columbus. The great suit between the Churches had now been settled, and the location of the publishing house was the great question before the body; after long debate it was decided to place it at Nashville. While the debate was pending three bishops were selected. One of these was Dr. George Foster Pierce. He was the second Georgian who had been elevated to this office. Of him we have spoken much, and the unceasing toils of the last twenty years in this laborious office have spoken more than we dare speak.

John Early, one of the fathers of Virginia Methodism, who had begun his ministry as early as 1808, was elected at the same time; and Hubbard H. Kavanaugh, of Kentucky, was the third chosen.

John Early was a Christian gentleman of the old Virginia school. His parents were Baptists, and belonged to a family of position in the State of his birth. He began his ministry early in life, and prosecuted it for over sixty years. He was a man of inflexible will, of strong, clear head, and of undoubted piety.

In the early days of his life, and for many long years, he was a preacher of rare power. He was famous as a presiding officer, and in the absence of the bishop always presided over the Virginia Conference. Upon his judgment his Conference relied with almost entire trust; and, though he was an old man when elected, perhaps too old for the labor of his office, it was it was felt that the highest gift his Church could give was a return too

small for faithful service such as his had been for nearly fifty years. He labored on until it was evident that, whether the old hero felt willing to rest or no, that duty to him demanded that he should; and at the General Conference of 1866, when Bishop Andrew voluntarily retired, his old friend and life-long colaborer retired with him from the active duties of the episcopate. Bishop Early was a chivalrous, grand old man, and he had been a true brave man all the days of his life. Those who knew him in private life, who had met him at his delightful home in Lyneburg, or who had him with them around their own firesides, loved him most; and while many loved him, all honored him.

Bishop Kavanaugh still lives. He was born, has lived and will probably die, a citizen of Kentucky. He has preached much in Georgia, and often presided at the Georgia Conference; and in few States is he heard with more pleasure, and regarded with truer affection.

The general conference met again in 1858, at Nashville, Tenn. There were no Bishops elected, and nothing transpired which demands our notice here. The next was to meet in New Orleans, in 1862, but ere the May came for its assembling, the city was in the hands of the federal army.

During the whole of the year 1861, only one subject engrossed the minds of the people—the war. It soon assumed dimensions of magnitude greater than any had conjectured, and family after family gave up its best loved. They went to the field of battle and many of them fell. There was but little religious prosperity at such a time as this, but the preachers held their places, and when one left his station or circuit for the field, others came in and supplied the vacated place.

Georgia was not invaded nor threatened with invasion for some time, and church work went quietly on; but the absence of so many official members, stewards and class-leaders especially, led to a sad derangement in the management of church affairs. Then there was the frequent battles, the many deaths, the darkness of sorrow, and the fearful anxiety wearing life away. The terrible years swept on. Provisions grew scarcer and scarcer. Georgia sent herds of cattle, and train load after train load of bread-stuffs and bacon to the army, until it was a question to those at home how they should get bread. The most of her arms-bearing men were gone; first she sent the flower of her young men; then all under forty-five; then all between fifteen and sixty. Her schools were suspended, her churches and college-buildings used as hospitals, her very church bells cast into cannon; and yet the war went on; at last, Georgia herself was invaded. Before Sherman's onward march, crowds of refugees fled into the heart of the State. The necessaries of life reached fabulous prices: Five dollars bought a pound of bacon; one hundred and fifty dollars a hundred pounds of flour; five dollars a pound of sugar; thirty dollars a yard of prints; yet, despite all this, the preachers held their ground. How they lived, we cannot tell; but they did, not a man deserted his post; *not a family starved.* The conferences were regularly held, even after the invasion of the State; and after the fall of Atlanta, the last before the end of the war was held in Athens, in 1864.

The preachers at that conference received their appointments and went to their respective fields. Sherman had made his march to the sea. A wide belt of country, the finest in the State, was left a desolation;

what the sword could not devour, the fire-brand consumed. Savannah fell, then many of the bravest hearts lost hope, and the darkness of despair settled over a doomed people. Then the fearful end came. In April, 1865, the last Southern soldier laid down his musket and turned his face homeward.

Wars have been waged, and wars have ended before; but never was there such an ending as this. Such a terrific upheaval only to be likened to those great upheavals of which geology tells the story. Of the one hundred thousand who had gone forth from Georgia, how few returned! and those who did, came to a ravaged land. Dalton, Rome, Cassville, Marietta, were some of them in ashes, all of them largely in ruins. Atlanta was swept by shot and shell and flame. Macon was in the hands of Wilson's raiders. The great factories in Columbus were burned. Savannah, although it had escaped the fire, was and had been for months in the hands of the conqueror. A wide sweep of country, from the Chattahoochee to Savannah, along which the army, with its bummers and house burners, had marched, was a desolation. The newly freed slaves were rejoicing in their unrestrained freedom, courts were suspended, there was no law save the law of God, no tribunal save that of conscience.

In upper and middle Georgia the great question was, How shall we escape starvation? How we did escape—and escape we did—who shall tell? The good God watched over his people, and although there was suffering and much privation, there was no famine.

The preachers had gone to their appointments in December, 1864. They remained at them and they lived. There was at the first no money, there was a

scant supply of provisions, the railroads were torn up, communication was broken; but the work of the Church went on.

What was to be the future of the Church? The hostility of the Federal armies to the Methodist Church South was intense. The Government had seized the publishing house, the churches in Nashville, Memphis, New Orleans, and elsewhere. The army officers had at once removed the charges of colored people from our care, and placed them under the control of men imported from the North. They would have seized the church in Savannah, save that the intrepid pastor stood at his post, and held his church. There were not a few hearts which failed them for fear, and who declared firmly though sadly that the days of Southern Methodism were numbered. Yet the Church did not die. Encompassed with difficulty as she was, she held her place still. In 1865, when the day for the assembling of conference came, there were enough of the preachers able to get to Macon to form a conference and to confer about the future.

Dark as these times were, poverty-stricken as were the people, there was yet collected for conference claimants $4,473, and for missions $2,549. The country was recuperating rapidly. There was a great deal of cotton left, and it brought very high prices, and the people were soon beyond fear of starvation; yet church work was such as to force many of the best workers in the conference into a partial retirement, in which they might by personal exertion provide for their families; but many went as of yore to the Master's work. The field was ripe for the sickle; the people who had been so stricken came flocking to the Saviour, and he had

compassion upon them and healed them. It was a harvest-time indeed, and for many years the Church had known no year so fruitful as the first year after the war had ended.

When the conference met at Americus, in 1866, it was evident that the Church was not dead, and would not die.

Previously to the meeting of this conference, the General Conference of 1866 had met in New Orleans. It was the first in eight years.

It was a very important session. The impression was general that the change in the state of things in the country demanded changes in church economy. For many years the rule which required expulsion for absence from class-meetings had been disregarded, and it was now repealed. The laymen had now demanded representation in conference assemblies, but there was a general opinion among the preachers that it was a need of the Church, and a plan for it was adopted and submitted to the conferences. The term of pastoral service was extended from two to four years.

Bishop Andrew and Bishop Early retiring, four active new Bishops were demanded, and four were elected: W. M. Wightman, David S. Doggett, Enoch M. Marvin, and H. N. McTyiere.

Bishop Wightman had been long connected with Georgia, for he had been editor of the *Southern Christian Advocate* for seventeen years. He was greatly honored and deeply beloved. He had once before, twelve years before this conference met, come within one vote of being elected, and, but for the carelessness of the voter in writing his ticket, would have been elected by a majority of one. Bishop McTyiere had received his

first academic training in Georgia, and as editor of the *Nashville Advocate* had large intercourse with the Georgia preachers and people. Bishop Doggett, as editor of the *Review*, was well-known to them all. Bishop Marvin, known so well beyond the Mississippi, was unknown to the Eastern Conferences. The Church has had no reason to regret the election of any of the four, and they are all of them greatly beloved in Georgia and Florida. Each has presided over the conferences, and always to profit and pleasure. These Bishops have been called to places requiring capacity of the highest order, and they have shown that they possessed it. They have been called to follow those whose devoted lives and immense toils have made them the admired of all Methodism, and they have shown by their devotion and their toils that they were worthy successors of them.

At this general conference permission was given to the Georgia Conference to divide into two bodies at such time as it should see fit, and in case of division, that the part of Georgia then contained in the lines of the Florida Conference should be attached to the Southern Georgia Conference.

The conference met in Americus, and this was the great question before it. It was by no means a unanimous opinion that the time had come for the division, and the ablest men in the body were arrayed against each other; but the fact that now there was so large a membership, that there was lay delegations, and especially the fact that the Florida Conference, enfeebled as all the conferences were by the war in her financial strength, and with an insufficient ministerial force, could not supply the large mission areas of Southern Georgia

with preachers, led to the reluctant conclusion that the conference must divide. With perfect harmony a line was fixed, and henceforward there were two conferences in Georgia—the North and South Georgia.

At this point we cease to trace the history of Methodism year by year. Other chapters of special character follow, and our work is for the present ended.

Thirty-six years the Georgia Conference had been in existence. The growth of the Church in that period had been wonderful. There were at the time of the division over 50,000 white members and 20,000 colored. Since the formation of the conference in 1830 the membership had been nearly tripled. Greater advancement was yet before it.

CHAPTER XII.

METHODISM IN THE CITIES—AUGUSTA—SAVANNAH—ATHENS—MACON—COLUMBUS AND ATLANTA.

ALTHOUGH Savannah antedates Augusta as a city by several years, yet, as Methodism was established in the latter city first, it claims priority in Methodist history.

Immediately after the first settlement of the colony in 1732, a fort was established on its upper boundary, which was called Augusta, in honor of a young princess, daughter of George II., for whom the colony was named.

It was simply a fort, and a trading-post for the Cherokee, Uchee, and Chickasaw tribes of Indians, who still owned all the land north and west of it. The trade with the Indians increased, the traders became more numerous, and a village sprang up. After the surrender of the charter of the trustees to the government, and the establishment of the English Church about 1757, a church was built and a parish laid out. This parish was called St. Paul's. The church was served by missionaries sent out by the Society for the Propagation of the Gospel in Foreign Parts. The first of these was Jonathan Copp.

He found a congregation of from 80 to 100 members, but had only eight communicants. He had neither rectory nor glebe, and the promise of £20 per annum from the vestry was broken! The Indians were near by, and were not friendly; still he maintained his place

for five years. He was the first frontiersman among the English-American clergy; he, however, left the place, and Solomon Frink succeeded him, and remained three years.* In 1767 Edward Ellington came. He was an itinerant Episcopalian, who travelled over the thinly-settled country to perform his official duties. He did hard work until the revolutionary war, and then disappeared, perhaps returning to England; Augusta fell into the hands of the British, and the church was destroyed.

The Grand Jury of 1782 presented the fact that there was no church in Augusta, nor in Richmond County.† There was, as far we can discover, no preaching in this section. Perhaps Bottsford, or the Marshalls, or Silas Mercer—one of whom lived in the county of Burke, and the others on the Kiokee, in what is now Columbia County—may have visited the city. A church was built, however, on the lot of the old St. Paul's Church, which seems to have been used by any preacher who casually visited Augusta. Although it was the capital of the State, it was comparatively a small hamlet. The most of the houses were of logs, and the river crossed by a ferry.‡ Population increased rapidly after the revolution, and it soon became an important commercial point. The western part of South Carolina, the western part of North Carolina, and all the settled parts of upper Georgia, as well as the Indian Country, did their trading there.

At what time the first Methodist preacher visited Augusta, we are unable to say. It is more than proba-

* Bishop Stevens' Memorial Sermon.

† White's Historical Collections. ‡ White's Statistics.

ble that Thomas Humphries and John Major visited it before Asbury came, which he did for the first time in 1789. On this visit he does not seem to have tarried in the town, but pushed forward to Hayne's, on Uchee Creek. Augusta at this date was a considerable town, with a newspaper and a theatre, but without any religious service or any organized body of Christians. When Asbury came the next year, he rode to near where Brothersville is now located, and stopped with Samuel Clarke. Although he was in Georgia and in Augusta several times, he does not seem to have preached in it until 1796, when he preached in St. Paul's Church. This was the first time a Methodist Bishop ever preached in Augusta. An effort had been made, however, to establish the Church there on his first visit to Georgia, and James Connor, a promising young preacher, had been appointed to it as a station in 1789. His health was feeble, and during the year he died in Virginia.* It is therefore probable that he went to Virginia immediately after conference, and never returned to Georgia, and was never for any length of time in Augusta. Hope Hull, after his location, was sent to the city; but if he went, he did not accomplish anything. It is probable that now and then one of those plain, sober, peculiar men who travelled the circuits adjoining may have visited the gay capital of the State, and gathered a few hearers in some remote house; but if he did, no success attended his efforts. Thus it was till 1798. The father of Augusta Methodism was now at hand.

Among the Virginians who were drawn to Augusta by its business advantages was Col. Wm. Mead, a

* Minutes.

wealthy Virginian. Two of his daughters were married and were living there.* His son Stith, a thoughtful boy, came with him, and attended the old Augusta Academy. Stith had been religiously impressed from conversation with his father's negro servants, and had sought to find peace for his disturbed conscience by close attention to what he believed to be his religious duties. He was still unhappy, and went to Virginia. Here he attended a camp-meeting in Bedford County, and was converted. He entered at once into the Virginia Conference, and travelled there seven years. He then came to Augusta. He said he found a city of 4,000 inhabitants, in which there was no organized church, and, as far as he could see, not one of the people knew their right hand from their left in religion. He began his labors, and preached one sermon in the church. His sermon so offended his hearers that the church was thereafter closed against him. His relatives, some of whom in after-time were devoted Methodists, were so opposed to his fanaticism that they closed their doors against him. He found a private house in which to preach †—the house of Ebenezer Doughty, and in 1798 he organized a society, which consisted of six members.‡ The society increased, and a meeting-house was a necessity. He secured a lot in the then Commons, on what is now Greene Street, and when Asbury came in 1800, he found that Mead had a foundation and a frame prepared for the erection of a two-story house. Mead gave $500 out of his own property, and by his influence and energy raised money enough to fit the house for occupancy.§ Asbury thought

* Bennett. † Ibid. ‡ Ibid. § Ibid.

it was commodious and elegant, and the congregation large and attentive.

The church building which Stith Mead had erected was located on the same lot on which the present St. John's Church stands. It was then almost out of town, in the upper part of the city. The business part of the town was the lower part of Broad Street, on Bridge Row, and along the river banks. The most elegant residences, if any could be called elegant, were below, where is the present lower market-house. The only other church building was the St. Paul's Episcopal Church, and around it at that time was the city cemetery.

The church was 40x60 feet, with two rows of windows.* It was of wood, and perfectly plain; there was a gallery for the colored people, and a few years afterwards there was a small belfry. This church, unchanged, served the people until John Howard came in 1822, and the church was added to, making it longer. Success now attended Mead's efforts, and he had soon a society of sixty members. This was the first organized body of Christians in Augusta after the Revolution. The Presbyterian Church was organized about 1808, and the Baptist Church some ten years later. As far as we can discover, there was no regular rector to the Episcopal Church until later still, when the new St. Paul's Church was built.

Who composed this first society? Ebenezer Doughty was a member, the mother of John H. Mann was another, and probably her daughters. If Asaph Waterman was not one of the first, he was a member as early as 1804, when Dr. Pierce first came to Augusta.†

* Asbury's Journal. † Dr. Pierce.

Mead remained in charge of the church, which was included in the circuit, until 1801, when it was made a station, and John Garvin was the stationed preacher. He was an Englishman by birth, having been born in Windsor, Jan. 30, 1763. He was converted in Ireland, and preached his first sermon in London in 1792, and immediately went to Africa, where he remained four years. He reached America in 1797, and reported himself to Asbury for work. We have seen that he went, in company with Jesse Lee, to lay out a circuit in the extreme southeastern part of Georgia, early in 1799. In 1801 he came to Augusta. In 1803 he married Sarah Few, who survived him many years, and who was noted for her deep piety. He was a man of good native parts, and an excellent English scholar. After his location he taught school in Augusta, and when the Presbyterians had no pastor, he preached regularly for them for one year, in the old St. Paul's Church. He was quite popular in the city of his residence, and married most of those who were coupled together in the city and its vicinity.* He died in 1816 in great peace, leaving a most excellent widow and a son, Ignatius P. Garvin, who for many years has been a leading member of the church of which his father was the first pastor.

The next year, 1802, Levi Garrison came. He was a plain man of excellent religious character, but not the equal of those who had gone before him. The Church continued, however, to grow slowly, but it was embarrassed by debt, and needed a revival of religion. This year it received aid, both financial and ministerial, from a very unexpected quarter.

* Dr. Garvin.

Asbury had brought Nicholas Snethen with him the year before. Snethen was a man of really wonderful eloquence and had attracted much attention. Mead, and Asbury, and Garvin were far beyond the average of the preachers of that day, but none created so much noise as Lorenzo Dow, who came in 1802. One spring day he came on foot to Augusta. He was dressed in the oddest manner imaginable. His hair and beard were long, and as he carried no baggage and his wardrobe was not extensive, his dress was far from neat. He carried with him a pocket full of tracts, which he distributed as he ran along. He moved according to his impressions, and, under one of them, came to Augusta. He sought the hospitality of the Methodists, but no one would entertain him, and he finally found a home with a negro in what is now Hamburg. He sought out Levi Garrison, preacher in charge, and told him who he was; but Garrison was naturally afraid of him, and did not ask him to preach. In another chapter we have already told more of him and of his adventures in the interior. When he returned to Augusta, Stith Mead, who knew him, and knew he was no common man, invited him to preach. He did so. Such original, and yet such moving sermons the people had never heard before, and large congregations flocked to hear him. He proposed they should have preaching at night, but they told him that even the great Snethen could not get the people to night meetings. Dow, however, tried and succeeded.* One night he found the church door locked. The builder had not been paid, and he would give possession of the building no longer.

* Dow's Journal.

Dow persuaded him to let him enter, and proposed to the congregation that they should pay the debt, proposing to pay ten dollars himself. He raised a hundred dollars, and the worship went on.

The next year John Garvin came to the city again, and Stith Mead was presiding elder.

During this year, 1804, the first South Carolina Conference ever held in Georgia was held in the house of Peter Cantalou, on Ellis Street. Bishop Asbury and Dr. Coke were present. The history of this conference we have given in the fourth chapter of this work. At the next conference Stith Mead, having been four years on the Georgia District, decided to return to Virginia. He was placed in charge of the Augusta Station, with Britton Capel as his junior. Capel was now an elder. He had travelled, from the time of his entrance into the travelling ministry, circuits in the State. He was an energetic, earnest, and gifted man. His preaching, according to Dr. Pierce, was without system, but sparkled with gems of beautiful thoughts. He reported at the succeeding conference eighty white members and seventeen colored. Whether Mead remained the year through we cannot say. He was a presiding elder on the Richmond District, in Virginia, during the next year, and was never afterwards more than an occasional visitor to Georgia. The city of Augusta, and indeed the whole State of Georgia, owes a deep debt of gratitude to this excellent Virginian. He was eminently a revivalist, and the Church was quickened, and sinners were converted wherever he went. His heart was with the church he had planted in Augusta, and he was cheered to see its progress.

The next year Hugh Porter came. He was a short,

stout man, full of revival fire, and much attached to Augusta in after-life. During this year, by some means, a bell was secured. It was placed in the little belfry of which we have spoken. When Bishop Asbury came he saw it with horror. It was an innovation—the first bell he had seen in any of our meeting-houses in America. He said it was the first; he hoped it would be the last. It was cracked; he hoped it would break.* Porter seems to have good success, since he reports one hundred members at conference. Bishop Asbury does not seem to have been pleased with some things he saw, and says these youngsters need looking after—evidently referring to something Hugh Porter had done. He says he had a high time at the church, but does not explain his meaning.

At the Conference of 1806, Lovick Pierce, just beginning his third year in the ministry, came from the Apalachee Circuit to Augusta. He had been on a circuit reaching to the frontier, and was immensely popular among his people. He brought with him to a—for that time—large and fashionable city the wardrobe the good people of his circuit had provided. It was of homespun material, in which rabbit-fur had a considerable place.† He was the only pastor in the city, and the youngest man who had ever filled the office there. Mead and Garvin had had much better advantages than himself, and Capel more experience. He was very gifted, but was as timid as he was gifted. He was, however, *a preacher*, young as he was, and had preached many more sermons already, and seen the results of his labor much more evident, than many a graduate of a theological

* Journal. † Dr. Pierce.

school, after seven years in college and the seminary. He soon adapted himself to his new surroundings. In the pleasant household of Asaph Waterman he found a home, and soon took on all the polish of the really good society of the young city. He at once attracted attention, and had large and appreciative congregations. He was the instrument of doing great good, and of course excited opposition from the sons of Belial. As he walked down the streets, the young men of the city would stand at the street-corners and groan in imitation of Methodist responses. He had a small pastorate and abundant time for study, and this for the first time since he had entered upon his ministry. He improved every moment. The membership of the Church increased during his stay. The next year Reddick, his brother, came. We have already spoken of him. He was now in the vigor of his youth, and was a preacher of no ordinary power.

The Church was not strong, and preachers were very scarce; and now that the capital of the State was removed to Louisville, this little town and Augusta were united in one charge, and John Collingsworth and John Rye were sent to them. Among the members of the society at this time was Asaph Waterman. He was from New England, and had no doubt been religiously educated. There was no other Christian body in Augusta except the Methodists, and he was drawn to them. He cast in his lot with them, and was for many years a true pillar of the Church. He had come to the South a mechanic, but he entered into mercantile life, and was successful in amassing a handsome fortune. The Methodists were poor, and his house became the home of the preachers. He lighted the church, led the class, and

entertained all the Methodist preachers who passed through the city. He was a quiet, steady-going, generous, plain Christian, Methodist in dress as well as in character. He always wore a coat of blue broadcloth, cut in Methodist style, so that it was pleasantly said of him that Asaph Waterman had not had a new coat in thirty years. His first wife died and left him childless. He then married Mildred Meals, a young widow who was originally Mildred Bostwick, and a sister of Stephen Olin's wife. No union could have been happier—no two Christian people could have labored together more harmoniously for the Church's welfare.

Their home was the abiding place of the preacher in charge, and the resting-place of every weary itinerant who passed through the city. Asbury, Whatcoat, McKendree, Hedding, Soule, Andrew, Emory, Capers, were all his guests. He was able to distribute, he was ready to communicate, and given to hospitality.

A careful business man, he was blessed with abundance, and he was a very Publius in his devotion to Church interests.

He was emphatically a Methodist. His household, his private life, his business affairs, and indeed all his movements were methodical. On the same day in May, in every year, by the same route, stopping at the same houses, he went to the same home in Buncombe County, N. C., and on the same day in October, he returned to Augusta. Without him, or one like him, it would have been almost impossible for Methodism to have retained the footing she had gained in Augusta, since the support of a pastor would have been an impossibility. In 1809, John H. Mann, whose mother was among the first Methodists in the city, joined the Church; for over sixty years

he was a leading member in it. He was a man of great humor, and preserved his love of fun despite his consistent Methodism even to his old age. A careful, competent business man, he was blessed by a kind Providence with sufficiency, and was always ready to do what he could for his struggling Church. He was an official member of the Church for over sixty years, and an active one for a large part of that time. He was as steady-going as a clock. The services of the Sabbath, the class-meetings during the week, and the prayer-meetings might always rely upon him. His house was the home of all the preachers who passed through the city after Asaph Waterman died. Capers, Andrew, Dr. Pierce, Stephen Olin, were all sharers of his hospitality, and were his cherished friends. He was the father of Dr Alfred T. Mann, of the North Georgia Conference, and of the first wife of Rev. Dr. Clark, of the South Georgia Conference. His wife, who travelled beside him for over fifty years, and after passing her threescore and ten years sank to sleep, was a meet companion for such a man. She was of those saintly women who made the Church of Augusta such a power for good in after-time. While Methodism in most communities made her conquests among the poor and humble, yet among those who were drawn to her, there were always some from the upper and the middle classes of the people. It required much courage in those days for a woman, especially a young and beautiful girl moving in the higher circles of society, to go to the humble meeting house on the commons, and to abjure the vanities of the world by surrendering ribbons and feathers and bows, and when one did this, it was proof of the fact that she was fully determined to give up the world; and this many did.

Nor were these from among the poorer classes alone. The most distinguished and wealthy families in the State were represented in the early Church. Flournoys, Taits, Remberts, Glasscock, Cobbs, Few, Meriwether, Gilmers and many others were among the early Methodists, and there were some of these even in fashionable Augusta, but the bulk of the membership were plain people—artisans and laborers. The wealth of the Church was small, and it was with some difficulty that they could support a single man. Of Collingsworth we have already spoken. Abda Christian and Henry D. Green followed Collingsworth, although there was a great revival in the country, and although there had been precious meetings in Augusta, the number of members continued nearly the same as during the stay of Hugh Porter, and of Lovick Pierce. Now there was increase and then again decline, but the number varied little. It was a period of trial to the young Church. Augusta was a godless, fashionable young city. In that inimitable book the *Georgia Scenes*, in the account of the gander-pulling, we have not a more fanciful conception of what might have been but an accurate account of what a shrewd fun-loving boy saw himself; and in that sketch we have a view of what boys in Augusta sometimes saw, and an account of the surroundings of the city. Campbellton, near where Hamburg now is, and Harrisburg were villages near by; the trade of the city came by wagons from the West and Northwest, and the South and Southwest; and flatboats came with their loads of cotton, and corn, and bacon from up the Savannah. There was much business done, and there was much fun, frolic, and dissipation. Methodism was as new in its features to the gay people of that city when Stith Mead first

preached there and began his revival exercises, as Christianity was new to the people of Corinth; and while it does not seem to have met with the active persecution which was its part in Charleston, and while no Intendant forbade the assembling of the people before sunrise, and no angry mobs dragged the preacher to the pump, as in Charleston, yet the Church did not advance rapidly, neither among the whites nor the negroes. The colored people of the city, as in Savannah, were most of them Baptists. This is easily explained when it is remembered that the Baptists in Virginia were for many years almost the only evangelical body, and that most of the colored people who came South were Baptists. This was not so in South Carolina, and now Methodism reaped a great harvest among the negroes there, and this persecution in Charleston arose largely from a misconception of the aims of the Methodists in relation to the institution of slavery, and the social position of the negroes. In Augusta and Savannah, no such great success attended the efforts of the preachers among the colored people as in Charleston.

In 1812 John Porter, the brother of Hugh, came. He was a small, slender man whose sermons were full of pathos, and who was called the weeping prophet. He had good success in his work, and during the year there was a net increase of over twenty members. Save these lifeless figures which the minutes give us, we know nothing of the history of these years, and but little of the workers in the city and of their co-laborers among the laymen.

In 1813 Lucius Q. C. de Yampert, whose name became afterward so famous in Alabama for princely benevolence, was sent to the station. Bishop Wight-

man, who knew him well, has kindly furnished the following sketch of him :

"I saw Lucius Q. C. de Yampert for the first time at his own residence in Perry County, Alabama. On my way to Greensboro', in the summer of 1859, I stopped and spent a night with him. The stage-coach drove up to his gate about dinner-time, and I passed through grounds very tastefully improved to a stately mansion. When my name was announced, brother de Yampert came to the door with a most cordial greeting. I had known him years before by reputation, having often heard my friend Thomas W. Williams, of Abbeville District, speak of him in terms of affectionate admiration. His appearance was different from the notion I had formed of him. Instead of being a small, spare, elastic man, I found him large, venerable-looking, courtly in his manners, deliberate, and weighty in speech—the vivacity of the French blood that was in him breaking out only occasionally. I have rarely, in a long life, enjoyed, as I did that evening, the flow of animated conversation. The Southern University, of which he was one of the founders, and which was to open its doors in a month or two, came in, of course, for the 'lion's share' of talk. He made the impression, fully confirmed by many a subsequent conversation, that he was a man whose mental habit led him carefully to the root and principle of things ; who sought to apprehend the causes of facts and events, instead of resting in mere facts ; who had pushed his investigations fearlessly into all sorts of questions, while yet restrained by a sound understanding from extravagant speculation for the mere sake of speculation. I considered him a man of profound practical wisdom, and certainly his energy

and activity were in good keeping with his wisdom. The management of his large plantations in the most fertile lands of Alabama, would bear a weighty charge to a man twenty years younger, yet he always had time to devote to the society of his friends.

"After I had become intimate with him, on one occasion returning from church, where he had enjoyed a season of special religious refreshment, he reverted in conversation to the days of his active but brief ministry. He said with peculiar emotion, 'Sir, those few years when I was a young Methodist preacher, though struggling with poor health and narrow means, were undoubtedly the happiest of my life.' He then gave me the outline of those years. In 1812 he was admitted on trial in the South Carolina Conference in a class that consisted of twenty-one, several of whom rose to eminence in the ministry. His first circuit was Sparta, Jos. Tarpley being presiding elder of the district. The next year he was preacher in charge of Augusta. This was an indication of great promise on his part, he being not yet in orders. His resources were of course taxed, both in the pulpit and the pastoral field.

"His style of address was always earnest, sometimes very impassioned; and his health became impaired. Nevertheless, having great force of will, he did not suffer himself to be discouraged. He hoped that an appointment in the up-country might restore his health. Accordingly he was sent the next year to the Reedy River Circuit, in the Piedmont country of South Carolina. His fourth and last appointment was the Broad River Circuit in Middle Georgia. Here his health broke down utterly. He was forced to the conclusion that he could do nothing more in the travelling minis-

try. Most reluctantly he gave it up. As soon as he was again able to ride, he made, in company with John Porter, a young preacher who was also in bad health, a long journey on horseback to the North-west, travelling such stages as his strength could bear, and returned somewhat improved in health. But his deliberate conviction was that he would never again be able to do the hard work required of a travelling preacher in those days. Sorrowfully he turned his face toward secular life; purchased a farm, married, and went into agricultural pursuits, just as his health allowed. In the course of years he recovered entirely. While at this home in Abbeville District, S. C., Dr. Olin, who was an invalid, spent several months with him in the springs of 1825 and 1826. Of the latter of these visits Dr. Olin writes to Bishop Andrew the following: 'I have been so busy with the plough, or so weary with it, that I could not conveniently write before. I commenced my rustic exercises immediately after my return from Augusta. From half an hour's work, with which I began, I have gradually risen to four or five hours per day. My bodily strength has perceptively improved, and that without any injury, to say the least, to my lungs. I am more and more persuaded that my nerves have been and are the chief sufferers.' This plough experiment may be safely recommended to other young preachers temporarily laid aside from the active work of the ministry by nervous disorders or threatened softening of the brain, especially if they should be so fortunate as to fall into the hands of people as kind and as congenial as the De Yamperts.

"My old friend, some five or six years afterward, left Abbeville and removed to Alabama. He was fortunate

in purchasing canebrake lands at government prices. His sagacity and energy soon secured an ample estate. He was, to his last days, the kind friend to Methodist ministers. His religious convictions were fixed and his religious enjoyments increased as time went on. He bore his last illness with the calm fortitude of a Christian philosopher, and died with his faith and hope resting on the old foundation."

Whitman C. Hill, Solomon Bryan, and John B. Glenn, came in 1814 and 1815 and 1816. They were efficient circuit preachers, and no doubt did good work in the city; but it was a period of religious stagnation, and Augusta stood almost at the same point she had occupied from 1806. There were not more members in the Church when Samuel Dunwody came in 1817, than when Lovick Pierce left in 1807. In 1817 Samuel Dunwody came. He was a preacher of rare ability, and was a great favorite in Augusta, though he reaped no great harvest. But the Church was on eve of a great revival, and ere another twelvemonth had passed, the blessed shower of grace was to fall. The Church had now been established in the city for nearly a score of years. Although its membership was not large, it was a devoted body. The very scorn heaped upon it made its members a more earnest people. Henry Bass was sent to the city in 1819. Samuel K. Hodges was presiding elder. Henry Bass, who had joined the conference in 1812, had now, for seven years, been a laborious and successful preacher. He was not perhaps a brilliant man, nor a man of very warm emotions, but he was a clear-headed and decided one, whose heart, sanctified by divine grace, was in his work. Samuel K. Hodges, the presiding elder, was an efficient, earnest preacher. He

was in Augusta holding the quarterly meeting. At the love-feast, an opportunity to unite with the Church was given, and twenty-six persons offered themselves for membership. It was as unexpected as it was gratifying. Among these was a young widow, afterward the wife of Asaph Waterman. Her parents had occupied prominent positions as people of influence and wealth. She had been taught to love the Methodists by a saintly old lady who taught her in school in Louisville, when she was a little child. She would have joined the society, but her dread of the peculiarities of dress was followed by a sense of her own unfitness, as she thought, for church membership; but the excellent Mrs. Genl. Flournoy encouraged her, and that morning she rose, and gave her hand to the preacher, and twenty-five followed her. The work went on during the whole year, and at the end of it Augusta reported 133 members. Henry Bass left the city this year, but not alone, for, having served the Church faithfully for seven years, he felt that he was entitled to a helpmeet, and married a Miss Love, one of the most excellent of the young sisterhood, and James O. Andrew came. He was now a married man with two children. For the first time the station had a family to support. Asaph Waterman gave the young family a home until a parsonage could be built. The church lot was a large one, and on one corner of it a little wooden house was erected. This was the second parsonage in the State. But as yet the church had no financial system, and although James O. Andrew was in the glory of his strength, and although the splendor of his eloquence delighted his people, yet the support accorded him was entirely insufficient, and at last his heart began to fail him, and he determined

to locate and go into a profession. It was for the sake of Amelia and her children, that this resolution was reluctantly made; but when he mentioned it to her, she would not hear of it. He should preach, and she would work, and so she plied her busy needle to support the family.* He remained that year and returned the next.

At that time the labors of a preacher were very heavy. Sunday at 11 A.M., 3 P.M., and nights, and Wednesday night there was a sermon; Friday night, a prayer-meeting, and then at other times special classes for the preacher to lead. This in connection with pastoral service made his life a busy one.

John Howard came after Andrew. He, too, was, as we have seen, a very gifted and attractive preacher, and while he was here it became necessary to enlarge the church, which was done by adding twenty feet to its length. There was a gracious revival during this year, and Methodism continued to grow stronger. Then came Lovick Pierce, who had returned to the work.

It had been seventeen years since, a timid boy, he came to Augusta as his first station, but these intervening years had been spent in constant labor for improvement. He had secured an advanced medical education, and had spent his term at the Philadelphia Medical College, but while giving himself to scientific studies, he had made them tributary to his ministry. His family were located in Greensboro', and he did not remove them, but he spent three-fourths of his time on his station. He was succeeded by George Hill. Augusta had now over 300 members, black and white, and demanded such a pulpit supply as the conference could

* Bishop Andrew told this to my father, Dr. G. G. Smith.—G. G. S.

not always furnish. For four years it had been served by James O. Andrew, John Howard, and Lovick Pierce, the leading preachers of the conference. Geo. Hill, while a most devoted and useful man, was not equal in ability to either of them, and the church did not increase, but rather declined under his pastorate. Samuel Dunwoody came again, and there was still decline. William M. Kennedy, whom we have noted as being on the Washington Circuit years before, had now reached the front rank among preachers in his conference, and was sent for two years in charge of the station. These were fruitful years, and at the end of the second, the membership was greater than it had ever been, amounting to nearly 400 members, black and white. Nicolas Talley was the presiding elder. After such a succession of gifted men, the church had become somewhat fastidious, and earnestly solicited the presiding elder to have Dr. Capers appointed to the station. The presiding elder was not unwilling for such a result, and it may be, promised to use his influence to secure it. But who knows the secrets of the Bishop's portfolio? To the dismay of Talley, when the appointments were read out, not Wm. Capers, but *Nicolas Talley*, was sent to Augusta. It would have been painful enough for the presiding elder for any other man but Wm. Capers to have been sent, but when that man was the very one who was expected to secure his appointment, it was doubly painful. The people were bitterly disappointed, and perhaps resentful, and the preacher thought at first that he must ask to be released, but he did better. He went to the station, and to hard work; he prayed and preached, and the result was a great revival, and Augusta reported nearly 100 new members that

year. Elijah Sinclair came in 1829, and there was a decrease of sixty members. Henry Bass came to his old charge in 1830, and spent his last year of service in Georgia in the community in which he had such success years ago; but there was still further decline, and Augusta, which had reported nearly 300 members, reported only 225 at the end of the year 1830. In 1831, James O. Andrew was sent a second time to his old charge, and Wm. Arnold was the presiding elder. At no period of his life was Bishop Andrew ever more powerful in the pulpit and more useful in the pastorate. During the year there was a net increase of over 100, white and colored. Of these a large number were colored. It was a notable fact that that great man who was immolated on the altar of a professed devotion to the colored race, had all his life been so remarkable for his disinterested love for that people, and his untiring labor for their benefit. The work of the pastorate in Augusta was very heavy, and as he was selected for the delegate to the general conference, an assistant was decided upon, and Geo. F. Pierce was selected for the place. When the preacher in charge returned from Philadelphia a Bishop, the assistant was made pastor. Acting upon the rule we adopted in the beginning of this history, which was to leave all eulogium upon living men to an after-time, and yielding to what we know would be his wish, we are not now to speak of the wonderful success of the young preacher in his first pastorate. The office fell upon young shoulders, for he was but little past his majority, but he bravely met the demands made upon him. During the year there was a precious revival, and a net increase of over 100 members.

Elijah Sinclair returned to Augusta a second time in 1833. There was no increase reported during that year. The next year Jesse Boring was sent to the station. He had done much hard work and had been very successful in the western part of the State. He was now about thirty years of age, and had diligently improved, from his first entrance into the work, his wonderful native powers. He spent only one year on the station, and George F. Pierce came again, when he was placed on the District. The next year Whiteford Smith, a young Carolinian, not yet an elder, was sent to take his place. He was then, as he is now, a preacher of great acceptability, and his labors were blessed during the year with a revival, and a net increase of over forty was reported to the conference. Although Augusta had been so blessed in her preachers since 1833, there had been decline in numbers as they are reported in the minutes: the report of this year showing 245 in 1836, against over 300 of the year 1833. These fluctuations are accounted for by the mode of keeping the old records where probationers were reported as being in the society. Often the whole list of probationers was cleared by dropping those who were not ready for membership, after they had been borne with sufficient time, and we may conjecture that this was the case in Augusta. Whiteford Smith was returned the second time in 1837. Isaac Boring, who had been serving one of the hardest districts in Georgia, was now sent to this city with young Walter R. Branham in his second year as assistant. It was the first considerable city Isaac Boring had served, and he and his colleague entered upon the work with much distrust of themselves. They, however, gave themselves to hard pastoral work, to faithful preaching, and their

labors were richly rewarded, and sixty-five new members were reported to the conference. This was in 1838.

In 1839, Judge Longstreet, who had removed to Augusta, and who had determined to give himself to the service of the Church, was sent as junior preacher with Caleb W. Key, who was preacher in charge. During the year, while the senior preacher was on a visit up the country, the fearful yellow fever made its appearance in the city. Judge Longstreet resided on the Sand Hills, but came to town every morning to his office. He now laid aside everything else, and all the day was assiduous in attentions to the sick. As soon as the senior preacher heard that the epidemic was raging, he returned, and locating his family near the city, he gave himself to his labors until he was attacked by fever himself. It was a dark year. From the midst of the summer till the white frosts of autumn fell, the air was poisoned, and one after another sank under its deathly influence. But when frost came the fever ceased, and the conference was able to assemble at its regular session in December.

In 1840 James Sewell, who had been in the Baltimore Conference for many years, was stationed in Augusta. He was a very eccentric man, but one of real gifts. He made his congregations weep often, and smile always. His gestures were oddly expressive. In describing the yoking of oxen he would imitate the motions of patient animals, and do such things in so natural a way that serious looks were almost impossible. Nor were his oddities confined to the pulpit. Walking the streets of Charleston, one day, he saw a drunkard who had fallen at the door of a saloon. He walked into the room and told the barkeeper politely his sign had fallen down, and then left him to discover the real state of the case.

On taking a collection in Baltimore after his return from the South, and looking at the quantity of copper coin, he said: "Alexander the coppersmith has done me much harm." While this odd preacher amused the congregations and interested all, he does not seem to have accomplished much, and left the station, with diminished numbers, to Alexander Speer, who, as always, was successful in increasing the membership, which he did this year over fifty members; but still the Church record does not present so many names as it did ten years before; only 285 againt 300. Why was this? Apart from the fact that the gracious revival influence which had pervaded the Church from 1820 to 1830 had to some extent ceased, the condition of the Church in the city was to be attributed to its own want of aggressiveness. The only church-building of the Methodists was that which had been erected by Stith Mead, and to which additions had been made when John Howard was pastor. Although the city had increased so much in wealth, and the other church-buildings were so much more comely, and although many of the Methodist people were now wealthy and living in handsome homes, yet the old uncomely church of nearly fifty years ago, and the little four-roomed parsonage, were all the Methodists had in the city. This old church, though it was so endeared by precious memories, was no longer fitted for the needs of the congregation; and, although the old parsonage had furnished a home for some of the princes of Methodism, yet it was unworthy of the city; so it was decided to have better buildings. Then, too, the work of the pastorate was too heavy for any one man. There were nearly 600 members, black and white, and all were under care of the preacher in charge. The

services at the church occupied all his time, and there was no opportunity for mission-work. In 1843 Geo. F. Pierce for the third time was stationed in Augusta, and James E. Evans was his presiding elder. During the year there was an increase of thirty members. The pastor was returned with an assistant, Sampson I. Turner, or, as he was called afterwards, Jackson P. Turner. During this year the present St. John's Church was built. It was a handsome building, worthy in every way of the people. During the year the membership increased about twenty members; and now, in the forty-fifth year of Methodism in Augusta, there were 335 white members.

We have now reached the period at which our sketch of the Methodist Church in Georgia finds a natural stopping place, and of these after-years a detached history of the work of the older cities can scarcely be needed. We give, however, a list of the preachers who came after this date to the division of the stations into other charges:

1845. Josiah Lewis.
1846. A. T. Mann.
1847. James E. Evans.
1848. James E. Evans, Thomas F. Pierce.
1849. G. J. Pearce.
1850–1. W. G. Connor.
1852. Jackson P. Turner.
1853. James E. Evans.
1854. James E. Evans, J. O. A. Clark.

These came before the division of the Augusta charge, but in the year 1854 this was effected. From the erection of the new church in 1845, the church had steadily advanced in numbers and in influence. The

city itself had rapidly improved. Factories had been built, new railroad lines connected it with the interior, but the church grew more rapidly than the city. Although the church-building was very large and with large galleries, it was often filled to overflowing. The membership had more than doubled itself in nine years. The colored people assisted by their white friends had built a neat and commodious church, and had 596 communicants who were served by a regular missionary. Another church was now a necessity, and through the efforts of James E. Evans the pastor, the Church of St. James, a neat brick building, was erected on the lower part of Greene Street. It was completed by the conference of 1855, and Alfred T. Mann was sent to St. John's, and Wm. Crumley was sent to St. James's. At the succeeding conference 225 members were reported from St. James', and 330 from St. John's. During the summer of the year 1856 a Sunday-school was established at the factory in a room furnished by the company. It was superintended by Henry F. Russell, Esq., one of the most zealous of the laymen of St. John's, assisted by Charles E. Mustin. The excellent wife of Dr. Mann, the daughter of Dr. Pierce, was one of the first teachers in it. In a prayer-meeting in the school there was great religious feeling evident, and Dr. Mann began a series of prayer-meetings. Many were converted, and a large class was organized, and placed under charge of a young brother then living in the city, but who has since entered the conference. The result of these efforts was the establishment of the Asbury Church. The factory company gave liberally to the erection of the church and parsonage, and to the support of the pastor. Indeed, too much cannot be said in commenda-

tion of the effort of that corporation to secure religious instruction for their people. After the organization of the colored Methodist Episcopal Church, the colored members of the Church in Augusta, who had been faithful to the Church of their early love when most of the colored people in the State had been carried away by outside influence, became connected with that body. There are now in Augusta three excellent churches, which reported at the conference of 1874, a membership of 1,457 white members, three churches, three parsonages, $80,000 in church property, and $10,000 for various religious interests. The old four-roomed parsonage long since gave way to a neat and commodious building on the church lot, and furnished the church at St. John's with a parsonage. The St. James' congregation early erected an elegant and well-located house for the preacher near the church, and the Asbury charge, with the assistance of the factory company, have provided a neat and well-furnished brick house for their pastor. The old fathers have all passed away. Jno. H. Mann was the last of them. He lived to near ninety years, an active old man to the last; then the weary wheels of life stopped gently still, and he passed from us. The patriarchs of the Church are nearly all gone. Mildred Waterman upon the verge of the river waits the call of her Master. Harriet Glascock, Sister Crump, Sister Mann, Sister Flournoy, and many others have passed beyond. Their works do follow them. The South Carolina Conference before the division held several sessions of that body in Augusta.

In 1804. Bishops Coke and Asbury, Presidents.

In 1818. Bishops George and McKendree.

In 1822. Bishops McKendree and George.

In 1827. Bishops McKendree, Roberts, and Soule.
After the division, in 1832. Bishop Hedding.
In 1839. Bishop Morris.
In 1849. Bishop Capers
In 1860. Bishop Pierce.
In 1870. Bishop Pierce.

This sketch ought not to find its close without some account of the Sunday-school work in the city.

We have been able to secure no authentic account of any Sunday-school in Augusta before 1819, when a Union School was organized of which Dr. Mann was a member. When the new church was built in 1845 a Sunday-school room was provided under the parsonage. When St. James' Church was erected in 1854, Wm. C. Derry was made superintendent of the new school, which was the first afternoon school in the city, and which soon became, what it still continues to be, the largest in the community. The Sunday-school cause has made steady progress through the State, and in no city have the results of the work been more gratifying than in Augusta.

The city of Savannah is the oldest white settlement in Georgia. It was settled by Gen. James Oglethorpe, in 1732.

Although the colony was under religious direction, and religious service was provided for the first settlers, and although some donations had been made by the trustees of the colony which looked toward a house of public worship, yet nearly thirty years passed by before a good church building was erected.* This was done after the surrender of the charter to the Crown, and

* Bishop Stevens.

after the Church of England was established in the colony. Two years after this the first Presbyterian church in the city was built.* After the Revolution began, the rector of the Episcopal Church seems to have left the city. The church was burned down, and for some years there was no other building than the Presbyterian, and the Episcopalians and Presbyterians united together in public service. This they could do with greater ease, since the Episcopalians who gave any care to religious concerns were disciples of Mr. Whitefield, who was in the best odor with the Presbyterians.

In 1801, Dr. Holcomb, a very gifted Baptist preacher, founded the Baptist Church in the city. Adam C. Cloud, a disciple of Mr. Hammett, and an Independent Methodist, came to Savannah some time before 1802, and secured a preaching place, and had, when Lorenzo Dow visited the city, a congregation of 60 persons.†

In 1793, Hope Hull, who had been so successful elsewhere, was sent to Savannah. He secured a chairmaker's shop, and attempted his work, but so violent was the opposition of the mob, and so fruitless did he find the field, that he ceased his ministry in Savannah, and went back to Burke County. For over thirteen years Savannah, if visited by the Methodist preachers at all, was only casually visited; but in Dec. of 1806, Samuel Dunwoody, then in his second year, was sent to this forlorn hope. Jno. A. Millen, a Presbyterian, gave him a home in his house, and by teaching a school he managed to secure a livelihood.

In Jan. of 1807, Jesse Lee, who had a roving commission for Georgia, visited Savannah, and after preach-

* White. † Dow's Journal.

ing, invited all who had been members of the society elsewhere to meet him. Four did so; Billy and Peggy, two excellent colored people from Georgetown, and two white persons, and so the first Methodist society in Savannah was formed.*

At the succeeding conference young Dunwoody reported seven members. The pulpit of Savannah, which was then only a town of a few thousand inhabitants, was well supplied. Dr. Holcomb was at the Baptist Church, and Dr. Kollock at the Presbyterian, and the German Lutherans had also a church; Andrew Marshall was the preacher to the colored Baptists, and had a large congregation. What could Methodism do here? Dunwoody, always peculiar, and then quite young and unpretending, was not likely to attract any considerable congregation to the obscure room which he may have secured, but he remained the year through, and a preacher was appointed to the city every year from this time forward. J. H. Mellard, John McVean, and Urban Cooper followed each other, but there was no success attending their labors. The membership did not increase from 1807 to 1812; three whites and four blacks were all. There was no church building.

There was, at this time, no missionary society in existence among the Methodists, and the fund raised for the missionary sent to Savannah, was raised among the preachers at conference. Lewis Myers says: "In 1807, when the South Carolina Conference laid siege to Savannah, if twenty dollars were collected, it was considered a passable purse to start with. Urban Cooper, having

* Lee, Life and Times, and Thrift's Life.

expended his last three-pence-half-penny, had to retire, from actual want of the necessaries of life; and James Russell, bare-foot and bare-legged, entered into the fields to procure provender for our troops in the war with England. I know this to be true." Amid such difficulties as this the seed of Methodism was sown in Savannah. Yet it was decided to build a church, and by a man who generally did what he attempted. This was Lewis Myers.

In 1812 he was on the Ogeechee District, which included Savannah. He determined that Methodism should have a foothold in Savannah, and that a church should be built. There were only three white members and four colored. But Myers had resolved to have a church, and he knew no failure. The Presbyterians, who have always been kind friends of the Methodists in Savannah, gave him assistance, especially Mr. Millen.* Myers secured a lot in the lower part of the city, not far from the commons, and began to collect material for the building. He was a delegate to the General conference in 1812, which met in Baltimore, and that city, which has always been ready to respond to such appeals, gave him assistance. He labored hard to accomplish his work, and an amusing story of how hard was told by himself. The servant one morning went into his bedroom and found the bed already made; knowing his peculiarities, the good lady of the house supposed that Bro. Myers had done the work himself; at the breakfast table she took him to task. The preacher made his explanation. He had gone in the room and knelt down to say his prayers. He was so tired

* Myers' letter to *South Carolina Advocate.*

from his work that he fell asleep on his knees, and slept till the morning's dawn.

At the conference of 1812, James Russell was sent to Savannah, and now for the first time there was some progress. The church was not finished, nor was there means to support the preacher. Russell cut marsh-grass from the marshes, and sold it in the city, and preached on Sunday, but the man who had thrilled vast multitudes in the interior had no place here for the display of his wonderful powers. He was preaching to a houseless flock, and could make little impression in a community accustomed to the almost matchless eloquence of Dr. Kollock, who was the great preacher of Savannah. He labored hard to finish the church, and did so, and as we have seen entered into trade to relieve himself from the debts he had unwisely contracted, in trying to finish it. The twenty-five members he gathered together now had a house to worship in, and regular services, and the number continued slowly but steadily to grow.

James Russell remained two years, then James C. Koger was sent with him. His failure in business crippled the already feeble church, but the best talent of the conference was still detailed for the work there. Whitman C. Hill was sent there, and after him, in 1818, Henry Bass. He was an energetic and steady worker, and during his ministry there were some valuable accessions to the church. The next year Solomon Bryan is mentioned in the minutes, and having been sent during that year a parsonage was built, but it was not paid for. The membership had now increased until there were forty-one whites and seventy-four blacks. They had a church-building and a new parsonage. The far-seeing Sam'l K. Hodges was presiding elder. He deter-

mined to secure for Savannah, if he could do so, the most attractive preacher in the South Carolina Conference, and at conference he called for Wm. Capers.

W. M. Kennedy the presiding elder resisted the appointment. It would be an affliction to a valuable and most deserving man, and then he needed him in Charleston. The Bishop refused to send Capers unless he was willing to go. When he was consulted he refused to choose, and as silence gave consent, in January, 1819, Wm. Capers was read out to Savannah, and to Savannah he went. He soon did there what he did everywhere—filled his house with delighted hearers. We have already mentioned the kindness of the Presbyterians to the struggling Methodists, and Dr. Kollock soon gave special evidence of his kind feeling by calling on the young preacher. This was the beginning of a personal affection which followed the gifted Kollock beyond the grave. The church was poor, but now the congregations were large and the faithful young men who composed the official body of the church, and there were now quite an efficient band of them, rallied around a preacher with whose talents and piety they were justly delegated, and things began to wear a more sunny aspect. The church was in debt probably for the parsonage, but a tour of the pastor among his old friends in South Carolina soon relieved it of that burden. The next year Capers was returned; during this year Dr. Henry M. Kollock died and Dr. Capers was called upon to preach his funeral sermon. By the time he had completed his pastorate the Savannah people had discovered that in the unsightly barn-like wooden building on the commons, there was oftentimes such preaching as the pulpits of elegant cathedrals ask for in vain, and when

John Howard came the next year, with his handsome person, elegant manners and fervid earnestness, he held the congregation Capers had gathered. He came in good time to reap what Capers had sown, and a year of wonderful prosperity marked his stay there. During that year there were over one hundred additions to the church, and they were of the first young men of the middle walks in life. Perhaps there was not a man of fortune among them; but young merchants, and clerks, and mechanics, who were to make fortunes, were converted and joined the church. Among these was one who was to be a most valuable member of the church, until he ended a useful life in great peace. This was Benjamin Snider. He was a young man of Effingham County, who was now in small business in the city. His business grew and continued to grow, until he was a man of considerable wealth. His liberality was equal to his ability. He married a young lady from the North, and she was for many years one of the most efficient of those faithful women who labored in the Gospel in Savannah. When Bishop Pierce, in the third year of his ministry, was in Savannah, he married her sister.

There were many others who in after-time did much for the church—who joined the church when Howard was the pastor. After years of almost hopeless toil, then years of doubt and gloom, the church was now established. There was a large and comfortable building, a neat parsonage, and growing congregations. The conference was able to meet the demands of the pulpit with gifted preachers, and the next year James O. Andrew came to Savannah. Savannah was indeed blessed in her preachers. Capers, Howard, and now Andrew, came one after the other. The Church continued to advance in

every element of strength. Among those whom the preachers mention with affection from the membership, there was Lydia Anciaux the mother-in-law of Senator Berrian. She was a lady of large means and generous heart. Benjamin Snider, Thomas Pierce, John Remshart, Francis Stone, and George Carpenter. Not far from Savannah was the settlement of those Lutherans to whose instructions, near a hundred years before, Mr. Wesley had been so indebted. They were now to receive a return in blessing from the followers of Mr. Wesley; for there was a gracious revival at Goshen, and a number of most valuable persons were added to the Church.

While the membership of the city was not large, the labor was heavy; and George White, a young man, was sent with Bishop Andrew. Young White did not remain in the Methodist Church for any length of time, but united with the Episcopalians. He gave great attention in after life to the study of the history and resources of Georgia, and published the statistics of Georgia, and the historical collections to which we have so often referred in these pages. He rose to eminence in the Church of his choice, and is now (1875) rector of a church in Memphis, Tenn.

Bishop Andrew remained for two years, and in 1824 Thomas L. Wynn was sent. He was useful and popular here as everywhere, but the church did not increase in membership during his stay. He was followed by George Hill, of whose useful labors we have had much to say. He was not so gifted a man as his predecessors, but was zealous and devotedly pious. Yet the church continued to decline, and reported only 126 white members at the Conference of 1826. Charles Hardy followed him on the station, and there was still further decline.

When Elijah Sinclair came to the work in 1828, he found only ninety-one members on the roll. There was now a smaller membership than for nearly ten years preceding.

In 1829, Bond English, who returned to South Carolina and did years of excellent work in that Conference, was in Savannah, but still there was but little increase in membership. Yet still the Church grew steadily, if slowly, and was foremost in every good work. The Church in Savannah has always been noted for its liberal giving; and the Ladies' Working Society sent up their annual gifts to the Conference Treasury.

In 1830, Benjamin Pope was sent to Savannah. We have already spoken of his lovely character, and under his ministry there was a net increase of thirty whites. The success among the blacks, then, had been very considerable; and, at the conference 1833, 198 had been received. In 1831 Dr. Few was the stationed preacher. He was then in the glory of his strength. Intellectually, he was always strong; physically, he was always feeble, but as far as his strength allowed he was always up to the measure of the demand, and great success attended his labors. At the next conference he reported an increase of over one hundred members, the membership then amounting to 302 whites, and 296 colored. Savannah was now a strong church, not only in numbers but in spiritual power. It was the strongest station in the State. In 1832, Elijah Sinclair went to the city a second time and seemed to have had considerable success; since he reports at the next conference 358 white members. In 1833, George F. Pierce was appointed to the city. He was the youngest man who had ever been appointed to the station. He

was not only to fill the pulpit which had been occupied by Capers, Howard, Andrew, Pope and Few, but he was to control the operations of the largest single church in the State. It was a heavy burden, even more weighty than the one of the year before; for then he had the ever-ready counsels of his predecessor and former colleague. His presiding elder was Andrew Hammill, who made his home in the city. The young preacher, feeling his responsibility, began his work and prosecuted it with earnestness; but for some time there was no evidence of success. One morning he rose in the pulpit and preached with a full heart, and made an appeal to sinners; and, as was frequently the custom in those days, he invited penitents to the altar. Not one came. He went home almost broken-hearted. He ate neither dinner, nor supper. He prepared no discourse for the night, and when the time came for him to preach, he had no sermon ready; but he went to the pulpit and preached as well as he could. After preaching, he concluded he would try once more. He did so, the chancel-rail was crowded with weeping penitents; the revival thus commenced and continued during the entire year.

During his stay here the first conference collection reported from Savannah was taken. It amounted to $131—much the largest from any city in the State.

In 1834 Wm. Capers, much to the delight of his old friends, returned to Savannah. Around the city there were several important missions, and he was not only stationed in the city but made superintendent of them. Fourteen years before, he had left Savannah. He had come to the station at that time with fear and trembling. He had been instrumental in doing the church

such service as had laid the foundation for its present prosperity; others had entered into the fruit of his labor, and now he returned. Since he had first been sent there—a young man not ten years in the regular ministry, whose fame was just beginning to spread—he had won for himself a name in two continents; and in the ripeness of his great powers, he was at the scene of his early triumphs. He returned to South Carolina after a year's service in Savannah, and Alexander Speer succeeded him.

Savannah has, in common with other cities, varied in the increase of members; and during these two years there was steady decline, and 260 white members were reported against 358 reported in 1833. In 1836 James E. Evans, in the third year of his pastorate, was sent to Savannah, and succeeding year was returned. At the end of his second year, much of the lost ground was recovered, and Savannah reported 312 members. The collection reported at this conference was $81.00; which, while not equal to that taken when Bishop Pierce was on the station, was far ahead of the last, which was only $10.00. The term of the preacher in charge expiring, James Sewell succeeded him.

It was his second appointment in Georgia. He was a rigid disciplinarian, and under his ministry the membership again declined to the old figure of 257. He, however, returned the second year, and there was decided improvement—a net increase of sixty white members. In 1840, Dr. Few came; and a young preacher, Miller H. White, who had been doing hard work on hard fields in lower Georgia and Florida, was sent with him to assist him. During the year there was still increase; and James E. Evans, having returned to Georgia, was again sent with

Edward H. Myers to assist him on the Savannah Station. A very precious revival seems to have followed their efforts, and 440 white members were reported at the next conference. Evans was returned the next year, and James B. Jackson was sent with him to the charge. Daniel Curry, the young Northerner of whom we have spoken, came the next year; but, as elsewhere when he was in charge, the church decreased in membership during the year, and reported only 287 at the next conference. This was too much the case, in all the charges, in the days when persons were received on probation. Often large numbers united with the church during the pastorate of one; but not meeting all its demands, they were dropped from the roll by the preacher who came after him. Josiah Lewis succeeded Daniel Curry on the station, but the ebbing tide still continues, and at the end of two years there is a loss to the station of nearly 100 white members. Caleb W. Key was sent the next year, and returns the next; and the second year there was improvement in the church roll, and 401 are reported. In 1848, Alfred T. Mann and Charles A. Fullwood were in charge; and there was increase, and 450 were reported on the roll. The church built by James Russell and Lewis Myers, which had been enlarged in 1821 under Howard, and to some extent improved, was still too small, and was quite uncomely. The demands of the city were imperious for a new church; but how many hallowed associations clung to the old church and the old spot upon which it stood! That it was almost out of town; that the building was sadly out of keeping with the wealth and influence of the congregation, was true; but, yet, the surrender of the old and first church could not be made without a strug-

gle; and at last a new and second church in addition to the first was decided on, and Trinity church was planned while Dr. Evans was in charge, and completed under the pastorate of Dr. Mann, who followed him. It was a handsome building, large, comfortable, and though plain, yet elegant. Since this time, the course of the church has been steadily onward. After the building of Trinity Church, Wesley remained a separate charge. In 1850, W. R. Branham was at Trinity, and Robert A. Connor at Wesley. In 1851 Dr. Lovick Pierce and his son, Thomas F. Pierce, had charge of the two churches; and in 1853 W. M. Crumley was sent to Trinity. During this year there was a most memorable revival of religion in the city; one the most sweeping any city in Georgia has known. Many of the leading laymen in Georgia, and some most efficient ministers, began their religious life during that season of refreshing. The next year Mr. Crumley was returned, and with him, as assistant, the saintly young Payne.

Joshua G. Payne was the oldest son of James B. Payne, and had early become a professed Christian; and as soon as he left college had entered into the travelling ministry. This was his second appointment, and his last. During the summer of this year, Savannah was visited by the most fearful epidemic in her history. The yellow-fever raged with a virulence never known there before. All the citizens who could get away, fled to the up-country; but the preachers stood nobly at their posts. The two Methodist preachers were ceaseless in their labors. One of them still lives, and we are thus precluded from speaking of his heroism in language such as it merits; but young Payne early fell. He had toiled bravely, calmly, quietly, and when he sank under

the insidious poison, he calmly leaned his head on the breast of Jesus and fell in sleep. Dr. Saussy, a leading member of the church, while bravely attending to all the calls of humanity around him, sickened and died; and his daughter, who afterwards married the Rev. Thomas H. Jordan, of the conference, took his place, and visited the patients for whom the over-taxed physicians would prescribe. In the midst of the epidemic a terrible storm came and unroofed the church. Long, weary months the fever ruled with imperious sway, but when the white-frost came the plague ceased, and the scattered citizens returned to their homes. They found their pastor broken in health from the ravages of fever and from care; their young pastor in his grave; many of their official members dead; their church injured; the handsome city desolated; but with brave hearts they went to work. The people in the up-country assisted them, and soon all that could be done to repair these ills was done.

In 1855 and 1856, Joseph S. Key was at Trinity, Thomas H. Jordan at Wesley, and James M. Dickey at Andrew Chapel. Beyond this period it is not now necessary to go. The Savannah Church has continued to advance in usefulness and power to the present time.

The old church, in the changes of population, became so remote from its members, that it was decided to sell it and purchase another lot in the newer part of the city. A church built by the Lutherans, and sold by them, was purchased. This served the congregation for a few years, but now the effort is being made to erect an elegant church, to be known as the Wesley Monumental Church, upon the lot, to stand as a permanent

monument to him in that city in which his life as a Methodist began. All branches of Methodism have contributed to the erection of the building, and it will doubtless be completed.

Much attention from the beginning had been given to the colored people of Savannah by the Methodists, and a considerable measure of success had followed their labors. After the white and colored people had remained together in the same church, it was thought proper to form them into a separate charge and supply them with a separate minister. This was done, and Andrew Chapel, a neat building, was erected for them, and for some years they were regularly furnished by the Missionary Society with a preacher.

There were many very valuable and intelligent men among them who seemed much attached to the church which had cared for them.

When, however, Savannah fell into the hands of the Federal troops in the latter part of 1814, the building was turned over to the African Methodists, and the larger part of the membership went with it. Some few faithful ones remained. Among these was David Deas, the steward of Solomon Cohen, Esq. He was a colored layman of remarkable piety and intelligence. He wrote a very creditable letter, attended to all business intelligently, and was a most reliable man. He refused to leave the church of his early love, and the handful that remained with him had the church building returned to them by the courts. The General Conference of the Methodist Episcopal Church South transferred this church among others to the Colored Methodist Episcopal Church in America.

The Savannah church has always been noted for the

simplicity of its Christian character. In no place in Georgia has the piety of the membership been of a higher order. Struggling against such odds in its early days, it became cemented into one body, and unity in council has always marked it.

The sketch of the Savannah Church would not be complete without a brief notice of its friends and members.

Among the first and foremost friends of the Savannah Church were leading members of the Independent Presbyterian Church. At one time the larger part of the wealth and influence of the city was in that church, and when Dr. Kollock was pastor he evinced towards the Methodists an affection which has made his memory dear to them ever since.

Mr. Millen, a Presbyterian, gave to Samuel Dunwoody and the other preachers a home, when they were preaching to a congregation of which only three whites were members of the Society; and Lewis Myers mentions that Dr. Harrall and Mr. E. Stark of the same communion were active in the work of enlarging the church.

A full sketch of the noble men and women who stood by the Methodist Society, as it was called by friend and foe, would add greatly to the value of this account; and we are able to some extent to supply this, through the kindness of Rev. James E. Godfrey, who long lived in Savannah, and was intimately associated with the Methodist people there, and who was himself one of the most efficient of the local preachers of the Church after his location.

We give his sketch in toto:

You ask for sketches of prominent members of the church, male and female.

Francis Mathew Stone was the most prominent and useful member of the church; did more for it than any or all others put together. I am sorry the church has kept no record of his life and labors. I will give you what I learned from himself and what I knew afterwards, from an intimate acquaintance from 1835 to 1863, when he died.

Brother Stone was a poor young man in the city, but from his sober habits won the confidence of the people; he made no pretentions to morality even, and his early life was marked by many departures from moral rectitude. He was made marshal of the city, which office he held for forty years, and now I give you his experience as he related it to me: He said he was required to keep order in the city, and as the Methodist Church was frequently disturbed by rowdies, he made his business to ride to the Church and sit on his horse to keep a lookout for those who were in the habit of disturbing the worship. Henry Bass was the minister, and while there in the discharge of his duty, he heard the word as preached; he never went to church, but, under the ministry of the word, he was deeply convicted for sin, and resolved to lead a new life. He said nothing about it to any one, but strove by prayer and reading the Word to obtain pardon; for months the struggle continued. He heard there was to be a camp-meeting at Taylor's Creek, in Liberty County, recently established by Allen Turner, and he resolved to attend; he remained during the meeting, receiving no relief, and on Monday morning started home almost in despair. Riding alone he said this thought was suggested to his mind: "Have you ever consecrated yourself wholly to God?" He stopped his horse and took off his hat, and

looking up to Heaven, replied audibly, "I have not." The next suggestion, which he afterwards had, no doubt, was from the Holy Spirit, "Are you willing to consecrate yourself, body, soul, spirit, fortune, time, talent, everything, to him?" He said he dismounted, knelt on the side of the road and said: "Lord, I am willing, and if you will pardon my sins, I will be thine for time and eternity." In a moment he felt a heavenly calm spread all over his soul, and a peace unalterable and full of glory. And he said, "My brother, from that hour to this, I have never lost the witness of the Spirit." On his arrival in the city he called on Brother Bass, and desired to join the church. The next Sabbath evening, at the conclusion of the services he and wife were received into the church.

From that day to his death he was one of the most consistent Christians I ever knew, and so marked was the change, that Mr. George W. Anderson has said to me, that Stone's life did more for the cause of religion in the community than anything else. From being a determined man, ready always to resent an insult with blows—for he did not know, as he has said to me, what the feeling of fear was—he was now of a meek and quiet spirit, and I have heard men curse and abuse him, and he never replied, but afterwards, have known him to go to these same men, and talk to and pray for them until they were completely ashamed of themselves. He was a man of unyielding will and purpose, and to know a thing was right, was to do it without counting the cost. He had the confidence and esteem of everybody, in and out of the church. When he joined the church the principal members were Father Wright, grandfather of Rev. Alexander Wright, of the South Georgia

Conference, Nathaniel Lewis, Mr. Ballow, the mother of Sister Stewart, still living, and ripe for Heaven, and soon after, Mrs. Anciaux, mother-in-law of Judge J. M. Berrien, then a young lawyer, and soon after rising to distinction. This lady and Mr. Stone soon became strong friends, and continued so during her life. He was her agent, and trustee of a legacy of a fund given to the General Conference.

Bro. Stone soon accumulated wealth, and no man gave more liberally to the church and poor than he. Indeed, as Bro. Evans remarked the other day, Frank Stone was the backbone of the Methodists in Savannah, ever since I have known them to a few years before the war. The infirmities of age and disease came upon him, and he turned over to a great degree his charge to his younger brethren. But his counsel was always sought and heeded. He was a rare man, loved the Church, and lived for God. He died, I think, in 1863, full of hope of a brighter and better world.

Under the ministry of Dr. Capers, two young Englishmen, William and James Quantock, were converted and joined the church. They were remarkable for their piety, and all bore testimony that they illustrated the gospel by a well-ordered walk and godly conversation. Several years after their conversion, they were licensed as local preachers, in which capacity they lived and died, good and useful men.

The first local preacher I have any knowledge of was Saml. J. Bryant; he I think, moved to Savannah from Scriven County, a man of more than ordinary intellect and culture, a strong preacher, and useful man. He unfortunately commenced merchandizing, failed in business, making many enemies, causing uncharitable re-

marks, and destroying his usefulness. He was the first missionary (voluntarily), under the patronage of Elijah Sinclair, to the negroes on Savannah Back River, the first man who compiled a catechism for colored children, and Hymn Book. He removed to Oxford, was made agent for the college, afterwards removed to Apalachicola, Fla., where he died.

Bro. John Remshart was converted during the revival under John Howard, and licensed some time after as a local preacher. He was the first missionary to the colored people, on the Ogeechee River, a faithful, good man, doing much good amongst those people. He was a useful man in the church, and no one labored harder to promote her interests than he and his pious wife. They still live in the county, well stricken in years, ripe for the kingdom.

Bro. John B. Davies, the father of Louis and Bartow Davies, of our conference, was also converted at the great revival under Howard, and licensed as a local preacher. He was a finely educated man, a son of Judge Davies of the Superior Court, a graduate of Franklin University, a man of superior mind and ex quisite taste, a very superior preacher, and led a blameless, holy life. But he was so timid, having so little confidence in his ability to preach, that he failed to accomplish as much as he might. The people always heard him gladly, and were always instructed under his ministry. He was a noble man, a saint of God, and has long since gone to his reward on high. These were all the local preachers, until I located in 1841.

Referring again to laymen under the ministry of Bro. Pope, Bro. William Moore was converted, and joined the church. He was a finely educated Christian gen-

tleman, a zealous, laborious Methodist, raised an Episcopalian, of one of the old aristocratic families of the city; he met with much opposition to his being a Methodist, but he disregarded all of it, and held on the even tenor of his way, doing much for the church by his means, his wise councils, and zealous labors, as trustee, steward and class-leader. He was faithful in all, lived a godly life, and a few years since was called to his reward on high. A good man always in the spirit, and full of faith, he died in great peace.

Of the ladies, I might say much, but this history has already grown too long. Sister Davies, the wife of Rev. J. B. Davies, and mother of our beloved brethren, L. J. and Bartow Davies, I think was the holiest woman I have ever known. I always entered her presence with a reverence and respect inspired by no other person I have ever seen. She professed and lived the blessing of sanctification as taught by Wesley. No wonder out of four sons three are valuable and useful ministers, and of several daughters, some have died in the faith and the survivors are in the Church and on their way to Heaven. Doubtless there will be an unbroken family, in that day when God shall summon his chosen ones to his eternal kingdom.

Mrs. Benj. Sinclair, Sarah Mills, old Sister Rise, a cotemporary with Stone, Sisters Quantocks, Sister Stewart, and a host of others, some dead and others still living ready for the summons; Sisters Haupt, Saussy, Remshart—what a host comes up to memory of forty years' acquaintance? We will meet again.

I forgot to speak of Dr. Saussy. He was a good man and useful. I parted with him the night he sickened, near the Catholic Church about 12 o'clock at night,

having left Crumley's sick-room to get some sleep, for we had been up for several nights. He took a chill on his way home, and in three days was dead. He lived right and died triumphantly. May his children follow him as he followed Christ. His wife still survives, but waiting patiently and hopefully the calling of the Master.

I believe I have said all that is necessary. You can use it as you think best. David Deas the colored man referred to was only a private member of the Church. William Bently was a preacher of great power and eloquence; sometimes he was equal to any man I have ever heard in the pulpit, and gifted in prayer. He was known all over the State as a good man and able preacher. He, like Deas, refused to go to the African Church, and, instigated as it was supposed by some of the colored people, the Federal soldiers horribly hung and beat him, until he sunk under it, and soon after died, in bright anticipation of eternal life. He was a good man and true to the Church of his choice.

Yours truly,

JAS. E. GODFREY.

Athens, now a flourishing young city on the upper waters of the Oconee, was first located as the place chosen for the new State institution which was to be called Franklin College. It was laid out in 1803. Hope Hull had been one of the most ardent friends of the college, and had removed to the neighborhood of Athens to secure the advantages which it afforded for the education of his sons. He was living a short distance from the village, and had built a church known as Hull's meeting-house, near his own home. This was a week-day appointment in the Apalachee Circuit. The preach-

ing in Athens was all done in the college chapel, and he had a Sunday appointment there. The society was at Hull's meeting-house, so that Hope Hull was the only Methodist preacher who had a regular appointment in Athens. There was no attempt to organize a society in it, and those who were Methodists held their membership at Hull's meeting-house. After the death of the old veteran in 1817, the appointment at the meeting-house was given up. The people of Athens were supplied with preaching by the professors in the college, and the one place of worship was the college-chapel. In 1825 the few Methodists of the village resolved to have a church and had erected a plain wooden structure. This was the first house of worship of any name built in Athens. Athens was now a sprightly village noted for the culture and refinement of its people. It was remote from the seaboard, and the back-country upon which it relied for its trade was thinly settled and not fertile. The Indian frontier was only fifteen miles away, and so it did not grow rapidly but still was moderately prosperous.

The Rev. Thomas Stanley, of whom we have spoken, who was a preacher of ability, was rector of the Female Academy, and when the church was finished was placed in charge of it. The two sons of Hope Hull, Asbury and Henry, had their homes in the village, the one a physician, the other a lawyer. Gen. David Merriwether, one of the first Methodists in Georgia, with his family, resided there. These were the strong friends and supporters of the struggling church. The conference at its next session united Athens with Greensboro, so as to provide for the citizens of the town service by a pastor two Sabbaths in the month, and sent Lovick

Pierce in charge, the other two Sabbaths being supplied by the local preachers. The results of this increased attention to the religious interests of the people was seen in a gracious revival. The citizens and the students of the college alike participated in the blessings of it. Thomas Samford was now presiding elder, and he was a man of mighty eloquence and of untiring zeal. Thomas Stanley was an old preacher of great ability. And now came Stephen Olin, who had been elected professor in the college, and who identified himself at once with the church. Olin has had few peers, and we think no superior, in the American pulpit, and though his health was frail and he could not preach often, yet when he did preach, it was with wonderful power. The remembrance of his sermons is still a rare treasure to the few who remain who heard him. Having passed himself through a fearful conflict with skepticism, and having come forth a victor, he was especially able and earnest in combatting it. He preached one afternoon on the Evidence of Prophecy, and held his audience entranced for two hours and a half. At another time he summed up with great fairness and mighty power all the objections of the infidel, and then after he had made the timid tremble, answered his own objections with overwhelming eloquence. Lovick Pierce was then in his prime, and was the delight of every congregation, and Thomas Samford was a great man. Under the joint ministrations of Samford, Stanley, Pierce, and Olin, a gracious revival began which swept on with great power. The revival began in the college among the students, and resulted from a prayer-meeting instituted by one of them, a young Baptist preacher. About the time when the religious interest was beginning to manifest itself, the

Rev. Joseph C. Stiles, of the Presbyterian Church, then in the vigor of his youth and the zenith of his fame, came to Athens. He was remarkable as an evangelist, and he did much to increase the religious feeling. A meeting now began in the Methodist Church, and a mighty tide of revival influence swept over the worshippers. Many were converted. Among the students converted at this meeting was Geo. Foster Pierce, the oldest son of Dr. Lovick Pierce.

He was a boy of sixteen years old. He had been an earnest penitent for some weeks. One night his mother was present, having come to Athens with her husband. George was among the penitent again; his father went to him and simply said: "My boy, you must trust your Saviour." He looked calmly up, and said: "And I do, pa." With a joyous heart the Doctor took him by the hand and led him to his mother. That over-joyed, saintly woman rejoiced aloud, and the multitude joined in her joy. The good work went on with power. Dr. Pierce remained two years, and then James O. Andrew was sent to the same charge. It was all the more pleasant to him since it gave him an opportunity to see his venerable father, who was still living. With the Hulls and Meriwethers the Bishop was also connected by family ties, and the sons of Hope Hull, his spiritual father, were now prominent and useful members of the Society. Madison, the next year, was joined with Athens, and Andrew was again sent to the appointment. Alas that these days should be so barren of incident—have little to tell, save what is told by the minute figures! The Church grew, but was evidently not strong, since 187 was the total membership in the two villages.

The next year Wm. J. Parks was sent upon the Athens

District, and Lovick Pierce was sent to Athens and Madison. Uncle Billy Parks was a great favorite at Athens during all his life. His home was only thirty miles from the village, and many of its people had known him from his boyhood. No two men could have contrasted more strikingly than the presiding elder and the preacher in charge. Wm. J. Parks was plainness incarnated. His dress was plain, his manners plain, his speech was plain. Polish he neither valued nor sought. A block of granite cannot take the polish of a slab of marble, and Parks was granite all over. Lovick Pierce, on the other hand, was a man of finest polish. He was almost fastidious in dress, scrupulously polite, and elegant in manner, and a man of wide and careful reading. Yet the pithy sentences, the homely illustrations, the genuine force of the young elder made him a favorite like to the gifted pastor. They could not come into competition for they were moving on different lines, not crossing each other, but converging at the focal point of doing good to all men. The hardy backwoodsman, whose life had been one of toil, though near twenty years the junior of his frail colleague who had preceded him so long in the work, passed to his reward before him. During the year there was increase; but because we cannot separate the villages, we are unable to tell where that increase was. The next year Dr. Pierce returned, and the next came Benjamin Pope. He was on his native heath, but this prophet had honor among his own friends and kindred. We have already spoken so freely and fully of him that we need not here reproduce what we have said. It is probable that Pope lived in Athens. If so, he was the first resident pastor there. The next year Lovick Pierce came again. There was much about

Athens attractive to him, and he was attractive to every place. Athens had been in his circuit the second year of his ministry. It had been in his district when he was a young presiding elder. He had been in charge of it the first year it was set off as a station in connection with another village, and now he is the first preacher who has charge of it alone. He reported at the next conference 107 white and seventy colored members. At this conference we have the first report from the collections, and Athens and Madison send up $9.41, which was the first public collection reported from the two towns. Four years after Athens alone sent up $119.00 to the same collection. Wm. Arnold was presiding elder the year following, with W. R. K. Mosely as preacher in charge, and the one succeeding.

Wm. Arnold was still presiding elder, and Jeremiah Norman succeeded as pastor. Norman we have spoken of. His beauty had not increased, though his intellect had improved, by the time he came to Athens. We have already alluded to him as a most excellent preacher; his looks, however, did not indicate it. A crowd once came out in Eatonton to hear John Howard preach. Jere. Norman had unexpectedly reached the village, and made himself known to the preacher, who never having heard him in the pulpit, was rather shy of inviting him to preach, but courtesy required it, and he did so with some hesitancy. The preacher used the same text Howard had intended to use, and his sermon was so far beyond what Howard thought he could have preached, that he never failed to speak of his agreeable astonishment. He was returned the second year, not so common a thing then as now.

W. J. Parks returned to the Athens District after

two years of hard work in Southern Georgia. The next year Whiteford Smith, a young South Carolinian in the fifth year of his ministry, was sent to Athens. He came from Augusta, where he had spent two useful and successful years. He was very popular as a preacher, and the spiritual interests of the church began to revive. Among the most prominent citizens of Athens was Judge Augustine S. Clayton. He had been a member of Congress, a Judge of the Superior Court, and a most decided skeptic. His wife was an earnest Christian, a member of the Methodist Church. While the revival which had begun was going on, he was struck with paralysis. He was visited at once by the young pastor. Through the kindness of Dr. Smith, now Professor of Wofford College, we are able to give in his own words an account of this interview: "When first approached on the subject, he said he was entirely satisfied with his condition, that he had always tried to be an honest man and do all kindness to his fellow men—as he recovered, however, his mind underwent a great change. He felt himself to be a sinner, unworthy of any blessing, and threw himself without reserve on the merits of Christ. As soon as he was able to go out of the house to church, he expressed a desire to join the church in the most public manner, that he might, if possible, counteract any evil which his former opinions had wrought. On the Sunday when he made this public profession, the church was crowded to the very doors. I think Dr. Means preached for me. At the close of the sermon an invitation was given to those who wished to unite with the Church The Judge arose and came forward, and was soon followed by one of his daughters, and many others.

Among those who presented themselves was Alban Chase, between whom and the Judge there had long existed a strong political hostility. As soon as Judge Clayton saw him approach the pulpit from the other side of the house, he beckoned to him to come to him, and extending his hand, he grasped him warmly. The effect was overpowering. The whole congregation was bathed in tears. The Spirit of God seemed to rest upon the assembly, and a new impulse was given to the gracious work. The subsequent lives of these two excellent men gave satisfactory proof of the genuineness of the work wrought in their hearts."

The revival went on, and over sixty members were added to the church. At the conference, he was returned a second time.

The next year James E. Evans, who had been in Charleston, returned to Georgia, and Whiteford Smith returned to Charleston.

James E. Evans was always successful in winning souls, and his labors were blessed with a great revival in Athens, and during the year of his pastorate, the minutes report an increase of over one hundred persons.

In 1841, Daniel Curry, and in 1842, W. R. Branham and Daniel Curry were sent to Athens, which was united with Lexington. Alfred T. Mann came in 1843, and W. J. Parks came in 1844–45. The Church moved smoothly on during this period; there was no great revival, but Athens was on the eve of the most wonderful revival she had ever known, one of which we wish we could do more than tell the bare story which the figures give us. G. J. Pearce was in charge. He was a stirring evangelist, and great success had attended him

elsewhere. He was this year to be a great blessing to the people of Athens. Dr. Hull, who has kept a careful record of the Church in Athens for nearly forty years, reports that 163 white members and 97 colored joined the church during this year, and this when Athens was a small country town. The revival influence was felt by all in the city, and all who came to it. The church was now a strong one, and the colored charge itself demanded a pastor; so the next year John M. Bonnell was sent with G. J. Pearce. Jno. M. Bonnell was a Pennsylvanian by birth. He came to Georgia, when a skeptical boy, to teach school, was thrown among the Methodists in Greenville, Merriwether County, was converted, and entered upon his ministerial work. His almost matchless capacity as an educator, and his wide and accurate scholarship called him from the pastorate into the school room, and he was either a professor or president the larger part of his life. Had his health permitted, he would have chosen the pastoral office, but it did not, and he accepted the call of Providence as an instructor.

Dr. Jesse Boring followed him, but left the station as a missionary to California. In 1849-50, Dr. Eustace W. Speer took charge of the congregation. The old church did not meet the demands of the young city. It had been built when Athens was a village in the woods; now it was a thriving commercial and manufacturing town, and a handsome and commodious brick church was now erected. We need now do little more than give a list of the preachers who supplied the station:

1851-2. Alfred T. Mann.

1853-4. Joseph S. Key.

1855. Alexander M. Wynn.

1856–7. H. H. Parks.

During 1857 the daily prayer-meeting became an institution in many of our cities, and Gen. Thomas R. R. Cobb, who fell at the battle of Fredericksburg, and who added to great abilities as a lawyer and a statesman the beauty of pure Christian character, united with others of like devotion to Christ, and a union prayer-meeting began, which resulted in a gracious and long-continued revival, which swept through the year, and in 1858 there were many accessions to the church.

A second church, in proximity to the manufacturing establishment, on the river, was thought to be a necessity, and it was built.

Athens has always been a pleasant home for the preacher, and its appreciation of those who have served it is shown in the number of times the same preachers have occupied its pastorate. Dr. Lovick Pierce was stationed there three times; Alfred T. Mann, two; Joseph S. Key, three; H. H. Parks has spent six years in the charge.

No church in Georgia has had a body of laymen more worthy than the church at Athens. It has always been among the first in benevolent enterprises, and its religious character has always been high. Of these laymen we can do but little more than make mention. Of David Merriwether we have spoken, and of Hope Hull. Asbury Hull, the son of Hope Hull, was one of the early members of the church. He was a lawyer of great ability. He was a statesman of the purest character. Honored by all of every party, his death was justly regarded as a calamity.

Albon Chase was for many years one of the leading business men of Athens. A Northern man by birth, he spent most of his years in the South. He led in all public enterprises, and was liberal in his views and liberal in his benefactions. He gave his only child to a Methodist preacher as a wife, and after a life of great probity he passed to his reward.

Dr. Henry Hull, the last remaining son of Hope Hull, still lives. He has been for over fifty years an official member of the church in Athens, and is as devoted to the church to-day as he was in the days of his early life.

Athens has always been noted for her saintly women. Mrs. Flournoy, the sister of Col. Cobb and the aunt of Howell and Thomas R. R. Cobb, and of Judge Jackson, was a woman of whose saintliness of character we have spoken. She lived in such holy communion with God, that, in the midst of most fearful affliction, her shouts of praise revealed the joy within. But our space forbids a fuller story of Athens and her good people.

When the Creek lands were purchased in 1822, it was decided to locate a city at the head of navigation on the Ocmulgee River, opposite old Fort Hawkins, on the eastern side. This city was laid out in 1825, and was called Macon. It soon became a place of considerable trade, and cotton from all the new counties and many of the old sought a market there. It was nominally in the boundary of the Forsyth Circuit, and there was preaching occasionally in the town academy.

Thomas Darley was appointed to Macon and Clinton; but if he went, he makes no report of his labors to the conference. The next year Samuel K. Hodges, with Charles Hardy, was sent in charge. During that year

Hodges secured the assistance of John Howard and Lovick Pierce, and a four days' meeting was held in a warehouse where is now located Christ Church (Episcopal). The meeting went on for four days at least, and was productive of much good, for during the year a church was built on a beautiful lot on Mulberry Street. The next year Ignatius A. Few, in the second year of his travelling ministry, was sent in charge of the station. Dr. Few gave dignity to every place he filled, and he soon gathered about him a large and appreciative congregation. Many substantial Methodists from the older parts of the State had already moved to the city, and he found lay members ready to help him in organizing the church for work. Among these were Wm. Fort, Everard Hamilton, and Thomas Hardeman. During this year a Sunday-school was organized. The members in the church were 120. Dr. Few was returned the second year. The first Georgia Conference was held in Macon in 1831. John Howard had now moved to the city and was placed on the Milledgeville District, and Benj. Pope was the stationed preacher. Although the district claimed much of Howard's time, yet he gave as much as he could to the city, which was his home, and during the year there was a precious revival, and 100 additional members were added to the church. Among them were many of the solid men of Macon. Pope, who had done a good year's work, was returned, and John Howard was retained on the district. The next year Archelaus H Mitchell, now Dr. Mitchell of Alabama, was in charge of the station, and in 1834 John Howard was made agent of the Manual Labor School, and Wm. J. Parks was placed on the district, and Dr. Few and Thomas P. Lawrence were

sent on the station. Lawrence was a young man of good parts, but somewhat erratic, and after remaining in the conference for a few years, withdrew.

Jno. W. Talley came in 1835. He appointed a meeting and secured the assistance of some of his brethren, Jno. Howard and Elijah Sinclair among them. They were both living in Macon, and were very popular men and men of great pulpit power. The pastor was young, earnest, and devoted. The good work at once began, and one hundred were added to the church. Among them was Geo. Jewett, the father of Chas. R. Jewett, whom we have mentioned elsewhere. Numbers of the leading men of the young and busy city were converted. After this meeting Elijah Sinclair proposed the building of a female college, and during this year it was begun. A. Speer followed Talley for two years. The membership of the church was now 303. They were scattered over a large area, and the work was so heavy that two preachers were sent to the charge, Willis D. Mathews and W. W. Robinson. The church had now increased in ten years from 120 to 303, and in few charges was there more wealth and influence. These were flush times in Macon. Cotton came pouring into it from all new country, to be shipped down the Ocmulgee. Banks were established; a new railroad from Savannah was being pushed towards Macon, while Macon herself was striving, with the help of the interior, to build one to the West. The new female college was being built; all things seemed prosperous, but the church was not; and not growth, but decline was the order in it. Elijah Sinclair, busy with his college interests, was placed in charge of the station at the Conference of 1838, and there was still further decline reported.

At the succeeding conference Wm. Arnold was placed on the district, and Jno. P. Duncan was sent to the station. Geo. F. Pierce left his district to take charge of the female college just now opened, so that Macon had the services of Wm. Arnold, who carried blessings wherever he went, Jno. P. Duncan, who was remarkable for his power of moving men, and Geo. F. Pierce. They united their forces, and the result was one of the most wonderful revivals Macon had ever known. On one Sunday in May, *ninety* persons presented themselves, and there were 371 white members reported at the next conference.

During this year Bishop Pierce gave from the pulpit some most withering rebukes to public vices. Indeed, so frequent and so telling were his castigations, that they became famous. One day he received a letter from an anonymous correspondent in Putnam County, detailing a scandalous cotton transaction, of which there were not a few in those days. He prepared a sermon on "Balaam, the son of Besor, who loved the wages of unrighteousness." He gave an exposition of the text, and then gave as an illustration of loving the wages of unrighteousness the tricks of trade, and detailed the very transaction of which he had received knowledge, as a possible way of securing the wages. It was somewhat ludicrous to mark the flutter the preacher excited, and for him to hear from each cotton-buyer, the next week, emphatic declarations that it was some one else, not him. During this revival, many boys and young men were converted. One of these was Robert A. Smith. We have spoken of the remarkable conversion of the wife of Major Smith, in Clinton, years before. Robert was her son. He was highly gifted,

and born to wealth and position. He became a Christian. He passed through all the trying scenes of school and college life and preserved his Christian character, and when he entered his law office he entered it a Christian lawyer. He was an official member of the Church—steward, trustee, class leader, Bible-class teacher. Few men have worked so much or so well. The prisoner in his cell, the outcast, the friendless child, the pauper—all had in him a friend. He married young and happily, but he was smitten by the saddest blow that can fall on a young heart, in the death of his young wife. He remained a single man till his death. When the war came on he entered the army, first as a captain and then as a colonel. Against the entreaty of his surgeon and of his friends, he went into the battle of Seven Pines, was wounded, and died. Lewis Lawshe, a thoughtless young tailor, was converted at the same meeting. He afterwards became a local preacher, was a long time superintendent of the Wesley Chapel Sunday-school in Atlanta, and after years of great usefulness there, died in peace.

Many other young men who still live were converted at that time. At the Conference of 1841, Alfred T. Mann was sent in charge, and in 1842 Bishop Pierce, who had resigned his place in the college, was sent again to the station. During the year there was an increase of over fifty members, and he reported nearly 400 members in the charge. Samuel Anthony was placed in charge of the station in 1843, and there was reported an increase of over 100 members; 497 whites and 392 colored members were reported at the Conference of 1844. Macon had now the largest membership of any city in the State. Augusta had 303 members,

Savannah 387, Columbus 375, Macon 447. At the Conference of 1844 James B. Payne was sent in charge of the station, and Jno. W. Talley was the presiding elder. The old story of the loss of members after a great revival was repeated, and Macon reported only 426 at the next conference. Isaac Boring was placed on the district, and Samuel Anthony was returned to the station.

In 1847 W. M. Crumley was sent to Macon, and Vineville, a suburban village, which had built a neat church, was made a separate station, and Wm. I. Sapwith was sent in charge of it. Of the Macon membership, 189 were in Vineville and its vicinity, and 317 in Macon, making a total of 506. G. J. Pearce came in 1848, and W. R. Branham in 1849. The church which had been built in 1827 was still the only place of Methodist worship, and it was sadly out of keeping with the beautiful residences which crowned the hill-tops about Macon. But for the financial burdens the college had imposed, it had long since been replaced by a better one; but the college was scarcely finished before a financial crash came which ruined a large number of the wealthiest and most liberal men of Macon, and for years the college property seemed inevitably lost; but now it was safe, and during the pastorate of W. R. Branham a new church was decided upon. Architectural elegance in the early days of Methodism has always given way to convenience, and the moderns have followed in the footsteps of the ancients; so that, while few buildings answer more perfectly the purposes of a church than the Mulberry Street Church in Macon, few have less pretension to architectural beauty. The church was not completed till James E. Evans came in 1850. It was then most

handsomely finished. It is somewhat remarkable that after the building of a good church a revival almost invariably follows, and during this year there was a most gracious meeting, and the membership ran up to 417. Much of this sketch, as of each one of the city churches, is dry detail. We can do no more, and we have not thought it best to do less. The careless way in which all but the most general records are kept, and the fact that most of them are destroyed, renders access to them—if it can be had—almost useless; but the minutes tell that the religious contributions of the Macon Church, only reported in full since 1855, were large and generous. They have gone beyond those of any church in the State. The support accorded to the preacher in charge has always been ample, and no church has passed beyond, and but few have equalled, this city in its liberal payment of those in charge of its churches. The annual conference has repeatedly held its sessions in Macon, and has always been hospitably entertained.

We need not pursue the current history beyond this point. The lists of preachers in Macon from 1850 are within reach of all. Gracious revivals have blessed the city frequently, and not a year has passed without some good work being done. The Vineville charge was merged in that of Macon after a few years, and two preachers were appointed to the station. A missionary to the colored people was sent each year, and in 1856 a city missionary was appointed. In 1860 a neat brick chapel was built on Arch Street. It was burned the same year, and in 1862–3 a second church was begun. This charge became a separate one, known as the First Street Church, and has grown to be quite an important one. In 1859 a Sunday-school was estab-

lished in East Macon, and out of it grew a church. There is now in that village a neat building and a separate pastor. Jones' Chapel was built just out of the city limits, on the west of the city, and is served by a pastor supported mainly by the Mulberry Street Church. Services are held at the college on Sunday night, and, including the college chapel, there are now in Macon eight separate places of worship for the Methodists.

All the colored church went from us during the war, except a faithful few, who form the Colored Methodist Episcopal Church in the city. The African Methodists, who have a large number of the old members, have a handsome building. There is, then, in Macon three large brick Methodist churches, one neat church in East Macon, one mission chapel, and the Vineville Church. In no part of the State have the labors of the Methodist preacher been more fruitful, and nowhere has the liberal co-operation of the laymen been more cheerful.

The church in Macon has been well served by the ablest men in the Church, and it has always had additional advantage in the services of the preachers at the college. They have always been able men, and ready to work, and have held regular services in their own chapel during the week and on every Sunday night. It has not been a usual thing for a year to pass without a gracious revival among the college girls.

The Macon Church has always been noted for its good women. It would not be, perhaps, proper here to speak of the living, and among the faithful dead we are not to choose.

The laymen of the Church have been among the

most conservative and liberal in any church. There has never been a schism or a rebellion in the history of the Church. They have received the appointee of the conference without complaint, and supported him cheerfully, whether they preferred him or not.

Among the good laymen who have served the Macon Church in days gone by, and gone to their reward, it is difficult to choose any for special mention. Wm. Fort was among the first and the most liberal. He was a merchant of the finest capacity, and being one of the great firm of Baxter, Fort & Wiley, who did the largest business in Macon, he was able to do much for the Church when it needed help. Everard Hamilton, who was connected with the firm of Hamilton & Hardeman, was an active and useful man, very liberal with his means, and very broad in his views. Thomas Hardeman, his partner, was one of the purest and best of men. Fond of the Church, fond especially of the good old songs of early time, he sang with fervor and sweetness, and prayed with the deepest pathos. He was a blameless man, honored and beloved by all; one who passed through waves of deep affliction both in body and mind, who passed through great reverses, but preserved his integrity in all his trials. W. A. Ross, one of the most active merchants, whose liberal means were always at the service of the Church, and whose elegant home was the resting-place of many a weary itinerant.

Robert P. McEvoy, the associate and friend of R. A. Smith, was one of the younger line of active Christian men. He was a most enterprising and successful business man. He made largely, and though not rich, was always among the first in his contributions to good ob-

jects. His devotion to the Church was that of quiet, undemonstrative love. Business confinement at last was too much for a naturally feeble constitution, and he died from consumption early in life.

His friend and associate in church affairs was Basil A. Wise. Coming to Macon a handsome, energetic, but poor young man, he succeeded by dint of his own energy in accumulating a large fortune. He passed safely through all the perils of the army, and after its close entered with earnestness into business again, married happily, and was an active worker and a liberal contributor to the Church. When in the vigor of his life, and the midst of his usefulness, he died. There are many living now who from early manhood have stood by the Church in Macon, and who are still laboring to keep the Church there what it has been in the past. Had we space, we would be glad to tell of others, but we must forbear.

COLUMBUS.

The city of Columbus was laid out in 1827. It is located at the head of navigation on the Chattahoochee River. The lands for a considerable distance around it in Georgia and Alabama are very fertile, and it early became a place of considerable commercial importance. James Stockdale, who was on the Columbus Mission, founded the church in the then village in 1828. The next year Andrew Hammill, who was presiding elder on the district, had the church in charge, and that year a plain wooden church was built. Cassell Harrison, who followed him, found a society already numbering fifty-four members. He added fifty to it, and Jesse Boring followed him. It was young Boring's first year of sta-

tioned life. During this year there was a great revival. The town now numbered about 1,600 inhabitants, and there were three churches in it. The religious interest was so great that the congregations were too large for the church, and in the beautiful grove around it a stand was built, upon which the young preacher preached until conference. The old wooden church was torn down, and a small brick church was erected. This was the first brick church among the Methodists in Georgia, and when the young preacher went to conference he was not only able to report this fact, but an addition to the Church of over eighty members.

Dr. Few now came to the church, and seems to have had a prosperous year, for he reported 162 white members. The new station had tripled its membership in three years.

The town was growing rapidly, and many came to it who had been in the church before, but there was a decided religious interest in it, and the church was growing most rapidly.

Jesse Boring was sent on the station in January, 1833, and there was still increase reported at the succeeding conference. The report of the collections indicate that the Church was liberal and able, since Columbus sent up for the conference fund $166.06, much the largest sum reported from any station. Benj. Pope was the successor of Jesse Boring, and 281 members were reported, an increase of eighty-one during the year. Although Columbus received a large accession of members from new citizens moving in who were already members of the Church, there is evidence in these minute figures of great religious vitality. Thos. Samford came at the next conference. Dr.

Pierce had now removed his home to the west of the State, and fixed it in Columbus, and was appointed the station in 1836, and his labors were greatly blessed, for at the end of the second year 416 members were reported. The work was now so considerable that when A. Speer was sent in charge, an assistant was required, who was to be supplied by the presiding elder. S. K. Hodges, the presiding elder, resided in Columbus, and so did Lovick Pierce, who was now Agent of the Wesleyan Female College in Macon. During this year there was a most remarkable revival, and over 200 were added to the Church. Speer, Samuel K. Hodges, and Dr. Pierce were all workers in the meeting, and there was such an influence felt as Columbus had never known. 1839 was a year of revivals, Macon had been wonderfully blessed all through the circuits, the revival fire had burned, and now Columbus was the recipient of showers of richest refreshing. The revival came when revivals frequently come, after commercial disasters have swept from business men the earnings of a lifetime. 1839 was a year of bankruptcies and of revivals; and while Columbus, in common with every business community, has suffered temporarily, she was blessed spiritually.

The revival influence was tremendous. The city had not perhaps more than 4,000 inhabitants, and it was stirred to its depths.

During the revival Jesse Boring, who had married in Columbus, returned to it on a visit and one night preached. He had not concluded his sermon before so tremendous was the gust of feeling that the whole congregation rose to its feet, and the altar was thronged with weeping penitents. The scene was one such as is not

often seen, and the impression it made has never been effaced from the memories of the few who now live who were present that night.

The report at the conference was a total membership of 970, of whom 570 were white. Dr. Pierce and G. J. Pearce were sent to the charge the next year. As, alas! was too common, there was after such an ingathering a decrease in numbers, and only 378 white members are reported for 1840. James B. Payne, whose labors had been crowned with such success elsewhere, was sent to the station with Mathew Raiford, whose early years had been spent in the Asbury Mission, near Columbus, when Indians were still in the woods. It was a successful year, and 440 members are reported at the next conference. James B. Payne was returned the next year, but what was gained while he was there seems to have been lost during the year 1844. In 1844, Daniel Curry was the preacher in charge. The whole Church was now in a ferment, resulting from the course of the general conference. Mr. Curry was then, as now, a bold and decided man, and his utterances was very offensive to the people, so that by the middle of the year Mr. Curry preferred to leave the South forever. He returned to the North, and his after-history is so well known that it is not needful now to refer to it.

Caleb W. Key, who was in Talbotton, was required by the Bishop to take his place, and entered upon his work under many discouragements, and remained till the close of the year. Jas. E. Evans was appointed to succeed him. He found the congregation sadly hampered for want of a new church. They owned a large and most beautiful lot, and on it there was built a

church for the colored people, a room for a free school, and the old brick church. The question of building had been agitated, and now, by the persuasion of the preacher, all the old buildings were removed from the lot, and a very handsome church was erected upon a most beautiful spot in the centre of it. During the year there was a gracious revival, and an accession of nearly 200 members. The next year Evans returned, and with him Miller H. White, whose health had to some extent given way, and who was placed in charge of the colored members; at the close of the second year of Evans on the station, 531 whites were reported in the minutes. Dr. Boring was now sent in charge of the work, and the new church, which had been begun the year before, was completed, and was dedicated to the worship of God by its projector, Rev. Jas. E. Evans. The collection on that day amounted to over $3,000, entirely relieving the church from all incumbrance. Dr. Boring was placed on the district, and Bishop Pierce was sent in charge of the station. He was chosen that summer the President of Emory College, and the next year Samuel Anthony took his place in Columbus. Great success followed his labors, and Columbus again reached the point it had held after the great revival of 1839, and 570 white members were again reported. Samuel Anthony was now placed on the district, and Dr. Lovick Pierce, with Jos. S. Key as his assistant, on the station. Though there was decline, yet the Church never lost again the high place it had reached. Still there were only 475 members reported at the next conference. At this, the Conference of 1851, Samuel Anthony was continued on the district, and Wm. M. Crumley was now sent upon the

station. He began his work under many discouragements. A timid man, who had had few early advantages and who had but little confidence in himself, he followed some of the first preachers in the conference. He began his labors for a revival, and, after six weeks of effort and of daily public prayer, he had no evidence of success. But then the work began, and a gracious revival swept the city; and at the next conference there were 706 members in the Columbus Church. Among the converts were some who became travelling preachers in the conference, and many who have been leading laymen in it. Beyond this period we may not pursue the history in detail. A second church became a necessity, although St. Luke's was so large a building, and St. Paul's Church was built in 1858. Over the river was the village of Girard, in Alabama, and a church was built there; then one was built at the Factory, then one on Broad Street. The colored people with the aid of the whites built themselves a large church, and their history is identical with that of the other congregations of the kind in the cities. They left the church which had labored for them in the days of slavery, and united with the African Methodists.

The conference has frequently been held in Columbus and has always been kindly cared for. In one of the previous chapters of this history we have already told of the novel generosity of the city in 1836, when they contributed $1,631 one day to the relief of the preachers deficient in their salaries. In 1854 the General Conference held its session in Columbus, and for one month the city and the preachers were mutually delighted with each other.

In no place in Georgia is Methodism relatively

stronger than in Columbus. The membership of the church is large, and has always been noted for its liberality of view and for its genuine piety. From the beginning the church has been blessed with a most valuable body of lay members.

Hon. Walter T. Colquitt died in Columbus. He was for many years a leading public man in Georgia, having been Senator in Congress and Judge of the Superior Court. He had been converted when a young lawyer and soon felt it his duty to act as a lay preacher. Throughout all his public life he was a bold defender of Christian truth. He would open his courts with prayer when a Judge, and preach regularly in Washington when a Senator. He was a man of strong convictions, was bold in avowing, and earnest in defending them. He, of course, in the high political excitement of the times incurred hostilities, but he bore neither malice himself, nor was it long felt towards him. He was a man of great power at the bar, on the stump, and in the pulpit. He married twice, and left several children and an excellent widow. Of his sons, Col. Peyton Colquitt was in his youth a member of the church in Columbus, and was killed while leading his regiment at Chickamauga, and General Alfred H. Colquitt, now Governor of Georgia, a leading layman of the North Georgia Conference, fills well his father's vacant place in the church.

James M. Chambers was for many years a prominent layman in Columbus. He was a successful planter, a man of broad views, genuine piety, and great devotion to the church's interest. He was for many years the President of the Board of Trustees at Oxford, and in all the benevolent enterprises of the church was always

found among the most active workers. He labored every where with great efficiency; in prayer-meetings, and Sunday-school, as well as on mission and college boards.

Dr. Urquhart, who still lives a useful man, and the last of the old line, Hamilton Smith, who afterwards was a leading member of the church in Mobile, the Flewellers, and many other families among the oldest and truest Methodists in the State, gave to the church their aid in its days of trial as well of prosperity.

In few cities has there been such uninterrupted success to the church's labors as in Columbus. In 1857 and 1858 Columbus was visited by the most wonderful revival in her history. Alexander M. Wynn was pastor of the Methodist Church and James M. Austin was with him as junior. The meetings were conducted frequently by laymen, and the whole church seemed to be aroused to an activity like to that of the days of the primitive church; for weeks and months the work went on and hundreds were added to the different churches. There are now in Columbus St. Luke's, St. Paul's, Broad Street, Trinity, Girard, white churches, and the colored congregations, six churches in all, while nearly one-fourth of the population are communicants of the Methodist church.

Atlanta.

The terminus selected for the railways which connected the West and the Atlantic was fixed at a point in De Kalb County, called at first simply the Terminus, and afterwards Marthasville; in 1846 this name was changed to Atlanta. In a very short time after the location of the town was fixed, large numbers of adven-

turers and a few solid men were attracted to it. It was then in the bounds of the Decatur Circuit, and the preachers soon had an appointment there. The first preaching was in the depot of the Western and Atlantic Railway. In the early part of 1847, Edwin Payne, who was a decided and zealous Methodist, and who had removed to a farm on the then outskirts of the town, gave a lot for a church on which an academy was built. In this all denominations were permited to preach, and not long after another small academy was built on the western side of the city, and in it there was occasional preaching. Atlanta in the early part of 1847 became a regular appointment in the Decatur Circuit, and Anderson Ray and Eustace W. Speer preached there every two weeks at night. In that year a Union Sunday-school was formed, under the superintendency of a good Presbyterian, O. S. Hurston. Through the exertions of Edwin Payne and some other brethren, a subscription of $700 was raised to build a wooden church. It was begun in the spring of 1847. During that summer, Bishop Andrew, George W. Lane, Dr. Means, and the circuit preachers, held a four days meeting in a warehouse in the city, which was quite successful. By the time the shell of the building was finished and flooring and sash put in, the funds were all exhausted, and the church was still without pews or seats of any kind. A number of puncheons were secured and thus seats were provided, while a rude platform with the prescription table of Dr. Smith, formed the pulpit. John W. Yarbrough and James W. Hinton were now in charge of the circuit. Although the first Baptist church, which was aided by the Home Missionary Society, was the first church *completed* in Atlanta, in the first Methodist

Church there was the earliest religious service of any regular house of worship in the city. There were several local preachers in Atlanta, who supplied the lack of service on the part of the circuit preachers, and ever and anon a travelling preacher, passing through, filled the pulpit, or laymen gathered the members together and read one of Morris's or Wesley's sermons. The church rapidly grew, and by the beginning of the year 1849 the house was supplied with pews, and was filled every Sunday with an attentive congregation. Lewis Lawshe, of whom we have spoken in the history of the Church in Macon, had now removed to Atlanta. He was a local preacher of great piety and a man of great affability. He was the moving cause in the establishment of the first Methodist Sunday-school in the city. This was done in the year 1848. He was the first superintendent. During the year 1849 under the ministry of Rev. John W. Yarbrough and Alexander M. Wynn, there was a great revival in the city, and at the end of that year there were several hundred in the church.

The next year Atlanta was made a station, and Silas H. Cooper was appointed to it. He was not suited to the work, and remained only a part of the year, and Dr. James L. Pierce succeeded him. He was very much esteemed, and while he was in charge Bishop Pierce, then President of Emory College, assisted him in a protracted meeting, and preached with wonderful power. At the next conference Chas. W. Thomas, a young Englishman, who afterwards joined the Episcopal Church, was in charge. The next year W. H. Evans was appointed to the station. The membership was not large, nor was there a wealthy man in it. There was no parsonage, and when the preacher came he was forced to

occupy two rooms in the house of another person. He, however, was not the man to be conquered by difficulties, and he soon had a parsonage built. He sought out and gathered in the unaffiliated members, and labored earnestly and successfully for a revival of religion. He established a Sunday-school, and afterwards built a chapel in the southwest of the city, and at the end of two years reported to the conference 460 white and 100 colored members. The debt of gratitude due to W. H. Evans by the Methodists of Atlanta is indeed a great one, and the wisdom of the Church in sending a man of ability and experience to this work is evident. During this year Greene B. Haygood, who had been for years a leading layman of the Church in Watkinsville, removed to Atlanta, and seeing the necessity for a church in the central part of the city, secured an eligible lot and had a neat brick church erected. Trinity Church was the first brick church built in Atlanta, and at the conference of 1863 John P. Duncan and James M. Austin were sent in charge. There were now three churches in Atlanta, but they were under one pastoral charge, and so continued for several years. Trinity then became a separate charge, and Evans Chapel was a mission station. The Church continued slowly to advance. The congregation of the first church, known as Wesley Chapel, was sadly hampered by the character of the building, which, in a few years after it was built, was neither large enough nor comely enough for its needs. We are not now to trace the work in detail, but append the list of preachers up to the time of the war. 1854, Saml. Anthony; 1855, Chas. R. Jewett; 1856, Wesley Chapel, C. W. Key—Trinity, H. J. Adams; 1857, Wesley Chapel, Caleb W. Key—Trinity, R. B. Lester; 1858,

Jas. B. Payne, Trinity—R. B. Lester; 1860, Wesley Chapel, Wm. J. Scott—Trinity, Jno. C. Simmons—City Mission, Jas. B. Payne. There was now 610 members in the two churches, and 130 in the City Mission. Atlanta was the centre of military operations from the beginning of the war, but the work of the Church went on. W. J. Scott was sent in 1861 to Wesley, and Geo. G. N. McDonnell to Trinity; in 1862, Jas. W. Hinton to Wesley, H. H. Parks to Trinity, and W. H. Evans to the City Mission; in 1863, Lorenzo D. Huston, to Wesley, and H. H. Parks to Trinity. The Federal troops were moving upon Atlanta, and in August of the year 1864, the city fell into their hands; and shortly afterwards, after having sent all the citizens out of it, Gen. Sherman applied the torch to it, and it was burned to the ground. All the Methodist churches, however, escaped the flames.

The Federal army had not long left Atlanta before the preachers were back at their posts. A. M. Thizpen and Atticus G. Haygood, were sent to gather up the scattered flocks. The exiles returned to their ruined homes, and by the end of the year there was 227 members in Wesley Chapel, and 250 in Trinity. Atlanta soon more than recovered from her injuries, and the Church grew with the city. Evans Chapel Mission became a third charge, and under the care of Rev. Wm. C. Dunlap, Payne's Chapel was organized. A Sunday-school commenced in the east end of the city resulted in a Mission, and under the care of Rev. Geo. H. Pattillo became a fifth Methodist church. The old Wesley Chapel was torn down, and the foundation of a magnificent brick church was laid, which when completed will be among the handsomest church buildings

in the city. Trinity Church was sold, and a church was built on Whitehall Street, which is the most elegant Methodist church in the State. There are now in 1876, over 1,500 Methodists in the city of Atlanta alone, in addition to the number in the suburban churches, Edgewood and Kirkwood.

Atlanta Methodism owes much to the first laymen of the city. They were most of them plain men who loved the church and of their small means gave much towards it.

Edwin Payne sold his farm on Yellow River and purchased one near the village of Marthasville. This farm is now in the heart of Atlanta. He was a most decided and devoted Methodist, and it was through his instrumentality that the first church was begun. The lot upon which it was located was given by him, and the first contributions to it were secured by himself. He lived to see Atlanta, what in his far-seeing wisdom he had expected it to be, a large and prosperous city, and in his very old age gave a lot for the erection of another church, which when finished was known as Payne's Chapel.

Green B. Haygood was a prominent lawyer of Clarke County, and removed to Atlanta where his services were much needed by the church. He saw the necessity for a church in the central part of the city, and through his exertions the first Trinity Church was completed. He superintended the first Sunday-school in the charge, and was one of the most faithful workers in every department of the church. He was a man of remarkable common sense, and of great energy, and as remarkable for his consistent and active piety. His wife, who still lives, was a true helpmeet in the work of building up the church.

Hubbard W. Cozart, a shrewd, fun-loving, energetic business man, possessed of considerable estate, removed from Gainesville to Atlanta, and was one of the most active of the early members.

Joseph Winship, a Northern man by birth, and a mechanic who had made a large fortune by gin manufacturing, came to Atlanta and built some large car shops. He was an earnest and a very liberal Methodist, and was of great service to the Church.

These are some among the worthy dead. Some of the most useful men of the early Church there, still live and still work, and we are thus precluded from making public mention of their labors.

We have now taken a survey of Methodism in the rural districts, and of Methodism in the cities. We have seen that its success has been alike great in both fields. The flexible machinery of Methodism adapts itself to all varying circumstances and conditions. It is perhaps the leading religious body in every city in the State. Its churches are perhaps not so elegant, its people are not generally so wealthy, but the numbers in its fold are greater and the masses of the people attend upon its ministrations. Its pews are in nearly all instances free, and there is no section of a city, however poor, in which Methodism has not either a mission chapel, or a regular station. It has been a question whether an itinerancy is suited to a growing city; but if facts are to decide it, the study of the facts recorded in this chapter will answer that it is. The frequent changes in the pastor, while for some reasons it is to be objected to, has more generally proved a blessing than a curse, and those churches in which these changes have been regular, and comparatively frequent, have

prospered most. The course pursued in the cities, of dividing to conquer, has been eminently judicious and successful. Large churches, elegant and wealthy, with a membership of over 500, may gratify one's church pride, but the study of this history shows that in every case where a church of over 300 members has colonized, there has been rapid growth. The adaptation of the buildings to the character of the community, has been another lesson taught. Whenever the church has been old and shabby, and the surroundings fresh and new, there has been stagnation, and a liberal expenditure for a good building has been invariably followed by great advance. The liberal expenditure of missionary money in the cities in developing feeble charges, has been vindicated by the results of the work.

There are other cities in the State which deserve notice, but our space is too limited for a full account of the work in them, and their history is too recent to present many features of general interest.

CHAPTER XIII.

EDUCATION—MISSIONS—BENEVOLENCE, ETC.

As early as the conference of 1789, the second in Georgia, as we have seen, it was decided to establish a school under the control of that body. It was to be called the Wesley and Whitfield School. The plan was to secure a lot of 500 acres of land, and to erect suitable buildings upon it. Hope Hull was, in all probability, the leading spirit in the matter, and he was seconded in his efforts by the wealthy and public-spirited Virginians who had seated in Wilkes. John Crutchfield, Thomas Grant, and David Merriwether were the early friends of the new school. Bishop Asbury, as we have already noted, rode with Hope Hull, who was on the Burke circuit, during the next year, to the forks of the Ogechee, in what was then the lower part of Wilkes County, to select a tract of land for the school. John Crutchfield was at work to secure subscriptions. They were to be made in cattle, rice, tobacco or land. Success does not seem to have attended the efforts made, but Hope Hull, after his location, received a deed to some land from David Merriwether, for the school, and the Succoth Academy was established in Wilkes Co. Lewis Myers, who attended it, says the building was of logs, and the school was under the rectorship of a Mr. Brown, a Presbyterian minister, who was afterward a prominent worker in the great revival in Kentucky in 1799. Mr. Hull was not a classical scholar, and while

he had charge of the school he employed competent teachers for the more advanced studies. Some of the most distinguished men in Georgia here received their educational training. This academy was located about three miles from Washington. This was one of the first classical schools in upper Georgia. We can get no further view of it after the one given by Lewis Myers. This sturdy young German came on foot from South Carolina to attend its sessions as early as 1796. When Lorenzo Dow visited Hope Hull in 1802, he found him farming and teaching at this place.

There were no further efforts to establish a church school for nearly thirty years. In Salem, Clarke Co., one was established by some Methodists, and in 1820, application was made to the South Carolina Conference, to take the school under its patronage. This request, says Dunwody, met with considerable opposition from some of the preachers, who feared it was the entering-wedge to a requirement for ministerial education, and from a fear that the church would become involved in financial difficulties by the endorsement of it. These fears being removed, the school was adopted by the conference as a church institution. The Bethel school, in Abbeville, of which Stephen Olin was rector, was already prosperous, and the Salem school was designed to meet a like want in the Georgia territory. It does not seem to have made much progress, or to have secured extensive patronage. Wm. J. Parks went to it to study Grammar, and while he was there he was licensed to preach. Immediately after the division of the South Carolina Conference, and the formation of the Georgia, the question of church education was agitated all over the Church. The General Conference of

1828 had urged the Church to steps in this direction. There was no Methodist college south of Maryland, so Randolph Macon College was established in Virginia, and not long afterward the La Grange College was established in Florence, Alabama. Each desired to secure the patronage of the Georgia Conference, and Wm. Mc Mahon, from Tennessee, and John Early, from Virginia, visited the Georgia Conference, which met in La Grange, in January, 1832, to represent their respective institutions. Dr. Olin had been elected president of Randolph Macon, and this, perhaps, led the conference to decide upon Randolph Macon, and to resolve to raise $10,000 to endow a professorship in that institution. Dr. Few does not seem to have endorsed this plan, for he was even then firm in his belief that Georgian Methodism should have a college of its own; and through his influence the conference, while resolving to raise $10,000, appointed no agent to do it.

At this conference the village of Culloden, at which there was a school of high grade, made some advantageous offers to the conference, looking to the establishment of a Church school there. The conference did not at once accede to its offer, but decided to let the matter lay over for twelve months. At the conference in Washington the next year, the proposition took definite shape, urging the establishment of a manual labor school, and offering inducements for its location in Culloden. Dr. Few entered into the scheme with all ardor, and advocated it on the conference floor. Dr. Olin, still a member of the Georgia Conference, was present to urge the endowment of Randolph Macon, and to secure the conference influence, and opposed the movement at that time. It was a brave fight these two

giants made, and they both conquered, for the conference decided to appoint an agent for Randolph Macon and an agent for a manual labor school, to be established at some place not designated. Elijah Sinclair was to be agent for Randolph Macon, and John Howard for the Manual Labor School.

A committee was appointed, consisting of Saml. K. Hodges, James O. Andrew, Lovick Pierce, and Dr. Few, who were to decide upon the plan for the school. They met in Macon. Culloden made a tender of valuable lands and buildings. Covington sent Dr. A. Means and Rev. Allen Turner to represent the fitness of that village for the school. The committee decided upon locating it in Covington. Dr. Means was elected to take charge of it, and sent upon a tour through the North to get information with reference to such schools. Dr. Means kindly furnishes the rest of the story.

"I did as requested, and on my return reported to the board the results of my interview with the venerable Dr. William Fisk, President of the Wesleyan University, at Middletown, Conn., Dr. Nathan Bangs, of New York, and many others, upon the various and interesting topics connected with this new enterprise.

"That accomplished classical scholar, excellent man, and popular preacher, Rev. G. W. Lane—son of the worthy Mr. Geo. Lane of New York, who was long connected with the 'Methodist Book Concern' in that city—was elected by the Board as his assistant teacher, and to whom was mainly committed the department of the languages. Rev. Geo. H. Round was subsequently employed to aid in the work."

For four years the Manual Labor School progressed with almost unprecedented popularity, such was the

public desire to connect a knowledge of agricultural pursuits with a course of literary and scientific instruction in the education of the young of our sex. The Superintendent had application for admission from *six* surrounding States, and also from Florida, then a territory, and such were the urgent appeals to admit students from abroad that the conference felt itself constrained to pass a resolution, interdicting the admission of pupils from other States, until the claims of their own people were first met. Indeed, the popular estimation of the system was such, that the superintendent reports that during the period mentioned, and up to the time of the establishment of Emory College, he was constrained, for want of sufficiently ample accommodation, and in conformity with the conference "resolution," to reject probably 500 applicants from abroad. It still continued for about two years afterwards in active operation under the superintendence of Rev. Geo. H. Round. The college board then bought out the concern, assumed its debts, and the system was abandoned. It is true that among so large a number of students, promiscuously assembled and received from all classes of society, and during the prevalence of our "peculiar institution," there were many pupils who were reluctant to conform to the rules and duties of the farming department. Such annoyances were to be expected in working out this complex régime, so novel and untried in the South. But this was not regarded as the *primary* and *fundamental* cause for abandoning the system. It was DEBT constantly accumulating, inexorable *debt*. To keep the complicated machinery in motion required the inevitable incurrence of expenses which the utmost possible clear income from the farm proved insufficient to meet

To supply so large a body of inexperienced workers, for only three hours in the afternoon of each day, it became necessary to stock the farm with two or three times as many horses or mules, plows and gears, hoes, and axes, etc., etc., as any thrifty farmer would require, who could employ his hands in cultivation during the *whole* day, Saturday included, but which, by long standing usage in other schools—the students claimed. From this triple supply of farming implements there was necessarily a greater loss by breakage, waste, blacksmiths' bills, etc., to which may be superadded the large annual amount paid to the students for every hour's work, and the interest on the money invested without corresponding returns from the farm. It proved to be, therefore, an onerous, unprofitable, and losing enterprise, and prudence required its abandonment. And the same fruitful sources of financial disaster have caused the failure of almost every other similar establishment in the North and West. Perhaps, however, an institution supplied with a large "sinking fund" or a liberal endowment might be warranted in reinaugurating the system, and thus securing the benefits which the combination of labor with study promises to bestow.

But a school, however high its grade, and however useful as an adjunct, was not a college, and Dr. Few and some of his progressive friends felt the need of a higher institution, and they resolved there should be one. The times were prosperous. The Baptist Manual Labor School was to be transformed into a Baptist college. Virginia was too remote, the La Grange College out of reach, and there was no other college west of the Savannah.

At the conference in Columbus, in Dec., 1836, Sam-

uel J. Bryan and Thomas C. Benning were appointed agents to collect funds to erect buildings for Emory College, now decided upon. The Legislature was in session, and in January, 1837, the college was incorporated.

It was decided to establish it in Newton County, not far from the Manual Labor School. There was a tract of land almost entirely in the woods, of fourteen hundred acres, which was purchased for fourteen thousand dollars, and here, one bright spring-day, the foundation stone of the college was laid. Dr. Means, and Lovick Pierce, John Howard, Dr. Few, Samuel J. Bryan, and many others were present; but of the conference, none now remain save Dr. Means and Lovick Pierce. Dr. Means thus describes the scene:

"The spot selected for the erection of the first building was on virgin soil, in the midst of a widespread and luxuriant forest of native oaks—one and a half miles from the town of Covington, and within the corporate limits of Oxford, which received its classical appellation at the suggestion and urgent solicitation of Dr. I. A. Few, in honor of the seat of the old English University of the same name. All was silence around. No sound disturbed the air. The very song-birds in their native grove hushed their warbling in the vicinity, as if loth to disturb the hallowed exercises of the hour. It was a lovely day. The sun shone in splendor from above, and the earth beneath was robed in its garniture of green. Both heaven and earth seemed to shine propitiously upon the interesting ceremonies about to transpire, as the prelude and pledge of the future completion and success of a great educational establishment, under the auspices of Southern Methodism. Quite a

number of preachers and laymen were present to do honor to the occasion, and among them several of the theological magnates of the Church. Many have since been called to their reward, while a few still survive. Uniting in the solemn services of that day, were Dr. Lovick Pierce, Rev. Samuel J. Bryan, Rev. Charles H. Sanders, and Dr. A. Means, and many other worthy brethren and friends whose names at this late day cannot be recalled; who, standing under the open sky, and protected only by the overshadowing foliage of the grove, sang with uncovered brow an appropriate hymn to the Most High, and then knelt in devout prayer, in which their prospective institution, Emory College, was humbly dedicated to God—to the interests of her Church, and to the great work of Christian civilization, for all time to come. Who shall say that the pious services of that day did not meet the Divine recognition, and the prayers then offered have not already been significantly answered in its past history of thirty-eight years, when it is remembered that it has, within that period, given to the Church and the world about 580 young men, honored with her diploma, and, as nearly as can be now estimated, 125 of whom have officiated at her altars as Ministers of the Gospel, in this and in foreign lands?"

In Aug., 1839, the college was opened for the reception of students. Ignatius A. Few was its first president, and Alex. Means and George W. Lane professors.

The agents had met with wonderful success *on paper*. Dr. Few reported that $100,000 had been *secured;* alas! it was not secured, though, much of it, promised. The college had just incurred its heaviest liabilities when came the fearful crash of 1837, followed by five years of financial depression, and through this she had

to struggle. Dr. Few resigned his presidency. Neither his health nor his inclinations suited the lecture-room, and Judge A. B. Longstreet was chosen to take his place. His history we have already glanced at. He was admirably suited for the position to which he was now called. A stern sense of duty led him to relinquish the most lucrative practice of the law and enter the college halls; even from them he was called to his last fee of $10,000. He was a fine scholar, of exquisite taste and highest accomplishment, had an American fame, was gentle, amiable, and courageous. He was possessed of striking common sense and fine business sagacity. He found the college deeply in debt—a portion of its assets consisting in worthless notes, and the buildings insufficient. Assisted by an able faculty, he drew to it a large patronage from all sections, and with great skill managed to extricate it from its embarrassments. In 1849 he resigned, and Dr. George F. Pierce took his place. He was not only to be president, but agent, and he labored untiringly for its benefit until 1854, when he was placed, by the vote of the general conference, in the episcopal chair. Dr. Means was then elected to the vacant chair, but other duties required his attention, and after a few years as president he resigned, and Dr. Thomas was his successor. The college was now very prosperous. Although there were two Methodist colleges in southern Alabama, one each in Louisiana and Texas, which drew from its western patronage, and although Wafford College, in South Carolina, had begun its career, yet the patronage of Emory was large, and a bright future seemed before it, when the war came. The students of the college went to the battle-field; the college build-

ings were taken for hospitals, and when the war was over and the country fearfully impoverished, the college found itself with its buildings gone to decay, and its endowment lost in the crash of the banks. Dr. Thomas remained a few years as president, and then left Georgia to take the presidency of the Pacific College. Dr. Luther M. Smith was now elected president. He had an eminently successful career as a president, and the college has since gone forward. Dr. Osborn L. Smith followed him, and on his resignation, Dr. Haygood was elected to the vacant chair.

The first buildings were very plain. A steward's hall, four dormitories, and a plain wooden chapel were all. The experiment of boarding the students in the hall was not satisfactory and was abandoned, and the hall was thenceforth used only for recitation rooms. There was no large chapel, and the village church was by no means sufficient for Commencement occasions. New facilities were demanded for teaching, and the old hall was demolished, and while Bishop Pierce was President, and largely through his exertions, a very handsome building was erected. It was designed to furnish all the rooms needful for each professor, for the laboratory, library, and a most commodious chapel. The building was with some little exception most admirably suited for the purpose for which it was designed; but, alas! it was badly constructed, and began to show early evidences of weakness. It was abandoned just after the war and torn to the ground. The dormitory system was now given up, and through the earnest efforts of Bishop Pierce, where the buildings stood new ones were erected for teaching-rooms. A new chapel and an elegant building for the library and laboratory were finished, and now

the college has every facility for effective work. There are in addition to the buildings of the college proper, two very neat Society Halls. Another building, a handsome chapel, is projected, and in good time will be erected. The college early began to take steps towards endowment. Its plan was to take endowment notes and collect the interest. This plan always fails, and it failed with this institution. It, however, collected and invested what funds it could secure, and at the beginning of the war had in bank-stocks, railway stocks, and personal securities, a considerable endowment. When the war ended, the banks were all insolvent and the stock was worthless, and its State and Confederate bonds were alike valueless. The sacrifices demanded of the faculty were great, and rendered more so because of the long free list among the students. All ministers' sons, all candidates for the ministry unable to pay tuition, were taught without charge, and all poor young men who were unable to pay tuition on entering were granted indulgence, yet the college held on its way.

At the present time the promise for the favorite institution of Georgia Methodists was never brighter. Although its endowment is less than $30,000, it is increasing, and a faculty of great ability draw patronage from all sections.

The village in which the college is located is a most charming one; the society excellent; no gambling saloons or bar-rooms near by. Home influences surround all the students. The religious interest is always great and the larger proportion of the students become active Christians. The faculty now consists of A. G. Haygood, D.D., *President;* George W. Stone, D.D., *Mathematics;* O. L. Smith, D.D., *Latin;* H. A. Scomp, Ph. D.,

A. M., *Greek;* M. Callaway, D.D., *English Literature;* J. B. Bonnell, A.M., *Natural Science;* R. W. Smith, A.M., *Rector, Preparatory School.* While some attention had been given to Church schools for young men, nothing had been done up to 1836, in this direction, for young women.

There were but few female schools of high grade in the State, and not a female college in the world.

A young lawyer, Chandler by name, had made an address at the Commencement at Athens, in which he declared his belief in the mental equality of the sexes, and advocated collegiate education for young ladies. The address excited much attention, and when the young city of Macon, then in the high tide of prosperity, proposed to establish a female high school, Elijah Sinclair, then living there, proposed that it should be a regular college. The proposition pleased the people, and a liberal subscription was at once secured. There was a demand for a new bank in Macon, and the applicants for the charter promised to give $25,000 towards the institution, if the charter was granted. In the winter of 1836 it was secured, the subscription was paid, and the building begun. The houses for the college work were projected on a large scale, and went rapidly forward. Elijah Sinclair was agent and had great success. The main building was beautiful in design, 160 feet long, sixty feet wide, and four stories in height. The lot secured was on a beautiful hill, commanding a view of the most charming nature. So rapidly was the work pressed forward, by January 12, 1839, the building was ready for use; before this the original corporators decided that while the college should not be sectarian, that it should be placed under the patronage of

the Georgia Conference. A president was to be selected, and all eyes were turned to Geo. F. Pierce, then Presiding Elder of the Augusta District. No work could have been so pleasant to him as that in which he was engaged, and he had little relish for the school-room, but he yielded to the solicitations of his friends, and being in full sympathy with the object aimed at, he began his work. An able faculty was elected, large salaries were promised, and soon a considerable patronage was secured. The first financial exhibit showed about $80,000 in assets, and $50,000 indebtedness; but this was *on paper*. The crash had come, the Macon banks were insolvent. Many of the best friends of the college had failed, and when cool business men examined the financial condition, they found the assets worthless, and the debts $40,000. The buildings were not quite finished, and were mortgaged. The friends of the college were bankrupts, and the greatest commercial depression was over all the land; impatient creditors sued for their claims. The college was put up for sale. Bishop Pierce borrowed the money in his own name, and bought it in. The plan of paying the faculty stated salaries had to be abandoned, and Dr. Ellison took the institution on its merits. No money could be raised, interest was growing, and it seemed that the Georgia Female College must be abandoned. Bishop Pierce, whose active agency had kept it alive, returned to the regular work, and Samuel Anthony took his place. The oldest mortgage was foreclosed. He persuaded ten men in Macon to buy in the buildings. They did so, paying $10,000 for them. He then secured from James Everett, of Houston County, an offer to the trustees to take up the mortgage, and transfer the property to the

Georgia Conference, advancing $8,000 for the purpose, on condition that four girls, to be nominated by himself or his executors, should be boarded and educated in the school *in perpetuo*. This was consented to, and the college was made the property of the Georgia Conference with the name it now bears, the Wesleyan Female College. Its after-history is well known, and we have not the space here to give it.

Dr. Ellison, Dr. Myers, Dr. O. L. Smith, Dr. Bonnell and Dr. Bass have in turn filled the chair of President, and some of the most eminent men in Georgia have been in the school as professors. It has been a school of high grade, and has been especially a religious one. Its influence has extended all over the Southern States, and it occupies to-day a place higher than it ever held.

Female education, after this, was very popular in Georgia, and a number of female colleges were established. One in Madison had a career of prosperity until it was burned; one in Cassville met with the same fate.

The Andrew Female College, in Cuthbert, had a more fortunate history, and still exists, and is a prosperous and valuable school, belonging to the La Grange Conference.

In 1855 the La Grange Female College, one of the oldest in the State, and at that time in most prosperous condition, was purchased by the Georgia Conference for $40,000, the city of La Grange paying $20,000 of the amount. It began well, and for several years occupied very high place as a Church school. Then the chapel building was burned. An effort was made to re-build, and the building was near completion when the war came on and the work stopped. It was about to be sold, when, through the exertions of Rev. W. J. Scott

and the trustees, it was saved from sale, but was still unfinished. Then, after many of the friends of the college had lost all hope of completing the building, the Rev. James R. Mayson was selected as president and agent, and with great energy, aided chiefly by La Grange, renewed the work on the buildings, and they are now almost completed, sufficiently so for all needful work. They consist of a chapel, with a commodious audience-room, and four rooms for the professors underneath, and two music-rooms in the upper part of the building. There is a roomy and comfortable boarding-house on the same lot. The buildings are located in the heart of the city, on a most beautiful elevation, commanding a charming prospect.

The enterprising city of Dalton gave $10,000 to the Methodists of that city to erect a female college, which was deeded to the Quarterly Conference of the station; and it is now under the presidency of Rev. W. A. Rogers, and in successful operation. The Church is represented in the State University, and in institutions, male and female, not distinctively Methodist.

Among the early and constant friends of church education in Georgia, have been and still are a large number of leading laymen.

We have already mentioned Col. James M. Chambers, long president of the board of trustees in Oxford. Everard Hamilton, one of the projectors of the Wesleyan Female College, and James Everett and Josiah Flournoy, who founded a manual labor school.

Among the earliest and most energetic friends of church education, one who not only gave his counsel and his money, but his services, was Major John Park. He was a graduate of Franklin College and a

teacher himself. He was one of the first trustees of Emory College, and when the corner-stone was laid, he offered the first prayer. He lost a large estate by endorsement for others, and removing to La Grange, established a Methodist Female Seminary, from which the La Grange Female College afterwards sprang. He was elected to the presidency of the Everett Manual Labor School, and was there associated with the lamented Dr. Myers. He afterwards had a high school in Greenville, and Dr. J. M. Bonnell, then a young Pennsylvanian, was his assistant. He was an eloquent, earnest man, a devoted temperance man, and the first Grand Worthy Chief of the Grand Lodge of Sons of Temperance in Georgia. His home was a Methodist preacher's home, and he was always a fast friend of the Church. He lived a life of great usefulness, and left behind him a family nearly all of whom are earnest active members of the M. E. Church South.

Closely connected with the subject in hand is that of the religious instruction of children in the Sunday-schools.

The Church has always recognized to some degree the importance of the early conversion of children, and of their early religious instruction. Mr. Wesley, in Savannah, established as early as 1735 a catechetical school for the children of the parish, after the plan of the early Church. When Robert Raikes years afterwards established his Sunday-school to teach the simplest branches of English, in connection with religious truth, Mr. Wesley's societies in England gave him their hearty support, and Mr. Asbury established one in Virginia. The main design of these schools was to teach the ignorant, who had no time to attend school on the week-day,

on Sunday, how to read and write. The injunction to the helpers and preachers was to talk specially to the children, and pray for them and gather them into classes when as many as ten could be gathered together. This was the custom of the old preachers. The work in Georgia was generally circuit work up to 1812. Augusta, Savannah and Milledgeville were the only stations, and on the circuits the preacher in charge had but little to do with his people pastorally.

The first Sunday-school among the Methodists of which we can find trace was established in Milledgeville, by Sam'l M. Meek, in 1811. The second of which we get a view was in Shiloh, Jackson County, and the father of Jesse Boring was its superintendent. He was a remarkable father of some remarkable children. He had grown to manhood without even learning to read, and was a married man with children large enough to go to school, before he had an opportunity for securing even elementary education. He went regularly with his children to school and learned to read. He improved his mind rapidly, and afterwards represented the county of Gwinnett for several years in the legislature. He superintended the first country school of which we can find any mention.

In 1820 a school in Savannah was established, and about the same time one was established in Augusta, which was on the union plan. In 1831, James O. Andrew and Lovick Pierce brought the subject prominently before the Georgia Conference, and a new impetus was given to the work. In all the stations and in the country villages Sunday-schools were established. The catechism and spelling-book and an abridged hymn-book, with Bibles, constituted the outfit for work, and

the schools were far from being as attractive as they are now. The size of the circuits, the want of acquaintance with the mode of conducting them, and the failure to recognize the importance of them, caused this work to be much neglected in the country; but steadily there has been an improvement, and the Sunday-schools of Georgia connected with the M. E. Church South numbered at the conference of 1876, in the North Georgia alone, 571 schools, with 29,296 scholars, and $5,807.11 raised to meet the expense of conducting them.

The leading men and women of the Church in the State are connected with them, and thousands of the children are converted annually. In all the circuits and stations they exist and afford a place for lay-workers to put forth all their powers for good.

The Methodist Episcopal Church has always been a missionary church, but an organized society for the purpose of establishing and sustaining missions was not founded until the year 1819. From April, 1819, to April, 1820, the total amount of disposable funds reported was $2,658.16½. During the four years from 1819 to 1823 the whole amount collected was $14,716, much less than one conference often in one year now contributes. Of this the South Carolina Conference contributed in one year $1,374. In 1821 the South Carolina Conference Missionary Society was organized, and held its first anniversary in Augusta in 1822. The officers were: Lewis Myers, President; W. M. Kennedy, James Norton, Vice-Presidents; Wm. Capers, Corresponding Secretary; John Howard, Secretary, and Whitman C. Hill, Treasurer. The total receipts for the year were $443.73¾. One mission in Ohio, among the Wyandots, was established by the parent society, and

the second mission established in the world by this afterwards great society was among the Creek Indians at Fort Mitchell, seven or eight miles from Columbus, in the then new State of Alabama. To Wm. Capers was delegated the office of establishing it. On the 19th of August, 1821, Capers left Augusta for the station. This tour was undertaken to ascertain whether the Indians would receive the missionaries. Bishop Wightman says: "At Clinton he was joined by Col. R. A. Blount, a personal friend, and an invaluable ally in this enterprise. Gov. Clark waited on him in Milledgeville and tendered him the official recommendation under the seal of the executive department. On the 29th, Col Blount and he set out on horseback, each with a blanket, great-coat, saddle-bags, and wallet. They entered the Creek Nation the 1st September. On the next day, Sunday, he preached the first missionary sermon ever heard between the Flint and Chattahoochee Rivers. This was at the house of a Mr. Spain. In a day or two they reached Coweta, the principal part of this Indian town, lying on the east side of the Chattahoochee, in Georgia." There he witnessed a ball play, of which Wightman gives a graphic account in his life of Capers. He had an interview the next day with McIntosh, who was afterwards murdered by his own people. The matter was taken by the chiefs under advisement, and was to be submitted to a general council. It was held in November, consent being secured. The Rev. Christian G. Hill, then from the Black Swamp Circuit, in South Carolina, was left in charge of the mission, and and Capers returned to the conference. At this session the Rev. Isaac Smith, then presiding elder of the Athens District, was selected as superintendent of the

mission. He was thus placed in charge of the second mission established in the world by a Church which has since almost girdled the globe with its missions. He, with his wife and his son James, now Dr. James R. Smith, went to the wilderness, and he began a school. In it were twelve Indian children. Bishop McKendree remarked, "that the appointment of Mr. Smith was preceded by much prayer, and surely nothing short of a single desire to promote the glory of God could have prompted him, in the decline of life, to embark in such a hazardous enterprise. The manner in which he conducted himself amid the difficulties that surrounded him evinced the wisdom of the choice in selecting Mr. Smith for this station."

Through the prudent management and persevering industry of Mr. Smith, and his pious consort, the school prospered. In September 23, Mr. Capers again visited the Mission. As soon as he was seen, the hills resounded with "Mr. Capers is come," and presently, he says, "I was surrounded with a crowd of eager, affectionate, and rejoicing children. They sing sweetly, and behave, on religious occasions, with great decorum. One of our boys in three months has learned to read in the Testament." Andrew Hammill had gone out to prepare the way for the old missionary and his wife, and on the fourth day of May, 1822, they arrived.

Difficulties sprang up between Col. John Crowell,* the Indian agent, Big Warrior, one of their chiefs, and the superintendent, Mr. Capers, calling for the interposition of Mr. Calhoun. Crowell was directed to give all countenance to the Mission. The missionaries were

* History of Miss., p. 118.

permitted to teach the children, but not to preach to the adults.

The faithful old laborer, and his assistant, McDaniel, went on patiently doing what they could. "Last Tuesday night at our family devotions," he says, in a letter dated October 23, 1823, "Brother McDaniel appeared unusually drawn out in prayer. After he had done, several of the children appeared very serious, and they went into our bed-room to bid my wife good-night, as many were accustomed to do. One of them, I suppose about fifteen years old, was much affected. My wife began speaking to her; in a few minutes she had them all around the door on their knees, a number of them in deep distress. One young lad, I suppose about sixteen, who cannot speak any English, stood by the door, serious for some time; he then got upon his knees in great distress, weeping, and I believe praying as well as he could. Several of the children prostrated themselves on the floor. I counted seven kneeling around my wife as close as they could get, besides a number that were at a little distance from her in the room. During the exercise, one girl came to me and told me she felt very happy, that she loved God, and that she felt the love of God in her heart. She is, I suppose, in her thirteenth year. After about two hours, the most of the girls went to their own room. We soon heard them at prayer. Upon opening the door, I saw a sight truly affecting: they were all down on their knees, pleading with God for mercy. The power of the Lord was felt by all present. We have reason to believe that three of the children are converted. Two of the lesser ones, one a daughter of General McIntosh in her tenth year, the other about the same age, agreed to meet every

evening to pray together. They were soon joined by others, and that evening I believe the greater part of them had been praying in the woods. Whenever it shall please the Lord to remove the opposition that lies against our preaching I cannot doubt that the desert shall rejoice and blossom as the rose."

This remarkable revival went on until near all in the school were converted. The noble old missionary says: "I am ready to cry out—Let me live and die with these poor outcasts." Alas, however, for the mission! The difficulties between Georgia and the General Government, the sale of the lands by McIntosh, and the dissatisfaction resulting in the death of McIntosh, the difficulty between Crowell and Mr. Capers, and Crowell and the Governor, all united to prevent its success, and it was abandoned in 1830, to be renewed under far more promising auspices in the Creek Nation in the far West.

The Cherokee Nation of Indians occupied the lower part of East Tennessee, western North Carolina, Upper Georgia, and western and northern Alabama. They were a fine tribe, and gladly received the missionaries who were sent to them. The Moravians had a mission among them in Murray County where is now the village of Spring Place. The American Board begun its work in 1817, and before Methodism entered had several stations in Upper Georgia. Job Guest, a native, invented an alphabet, and the testaments, and many hymns were translated for them. Some of their most promising youths were well educated. They had beautiful farms, and some of them really elegant homes. In 1822, at the request of Richard Riley, a native of the nation, the preacher from the Point Rock Circuit, in

Alabama, Rev. Richard Neely, came among them, and Rev. Wm. McMahon held a quarterly meeting at the fort. Before the next conference, such were the hopeful results of the meeting, that a missionary was appointed. The principal part of his circuit was in Alabama, but he came across the line into Georgia. Great success attended his labors, and they had a camp-meeting in the nation. In 1824 three missionaries were appointed to the work, and before 1827 over 400 were in the Church. To assist the travelling preachers, there was now a native, Turtle Fields. He was then a young man of twenty-seven, was soon received in the Tennessee Conference and afterwards transferred, when his people removed West, to the Indian Mission Conference. He worked well, and died peacefully in 1846, in the forty-seventh year of his age. The mission work was now very prosperous, and at the conference of 1828, over 800 members were reported. In 1831 the Cherokee Nation was in a state of great excitement. The laws of the State were extended over the nation; the missionaries of the American Board refused to take the oath of allegiance to the State which was required, and were arrested and tried, and two of them condemned to imprisonment. This is not the place to give an account of this sad affair, and it is sufficient to say that the missionaries were not inhumanly treated, and were soon released. The Methodist preachers were not interfered with, and the work went on steadily. In 1829, John B. McFerrin, now Dr. McFerrin, was on the Wills Valley and Oustanaula Circuit; North Fields on the Cuosawattee in Murray County; Greenbury Garrett on the Chattooga; and Thos. J. Elliot on the Conesauga. The work continued to prosper under the

charge of the Tennessee Conference, but the Indians were continually moving to their new homes in Arkansas; and in 1835 the Holston Conference took charge of the remnant left. There was still 521 Indians in the various charges in 1836. At this conference the Newtown District, under the charge of D. B. Cumming, was formed, and the few remaining stations fell under its care. Although the commotion among the Indians was great, the work prospered, and 752 Indians were reported as members at the next conference. But the time of their departure was fixed, and soldiers marched through the nation, and gathered them up, and marched them away to a distant and to them unknown land. The religious life of the faithful Cherokees never shone more brilliantly. They had fasted and prayed, that God would avert this doom from them; but when it came they bowed their heads submissively. They left the graves of their fathers, their own humble homes, their beautiful mountains and valleys, and made their way sadly to the new land; only God and God's faithful servants went with them. When they reached the far West, they found the missionary, and the mission school already there, and there still the work goes on. The punic faith of the white man has been their curse in days gone by, and shall they again be driven from their prairies as they have been driven from their mountains? God in his mercy, and man in his justice forbid it!

We have already given in the current history a full account of the domestic mission work; but the work among the slaves, while it might be justly placed in this category, deserves a special notice.

The negroes of Georgia were of two very different

classes. The negroes of the interior were nearly all of them from Maryland, Virginia, North and South Carolina. They were American born, and many of them had descended from Americo-African parents. Their ancestry had been imported into this country a century or more before. They had received some early training, and if they had not become Christians, they had at least ceased to be heathens. They were cared for by the Methodist preachers from the beginning of their work, and many of them were faithful Christians. The large plantations of after time had not yet become common, and as in every county church there was a place for them, and in every town church there were galleries for their special use, the negroes received as regular church services, as the whites. But there was another and a very large class of negroes under the charge of the Georgia Conference. These were those who had been more lately introduced into Georgia from Africa. The trustees of the colony forbade the introduction of slaves or rum; but after the surrender of the charter to the crown, these laws were repealed, and even before the revolution, large numbers of slaves were imported chiefly to cultivate the rice plantations, which were being then opened and successfully conducted. The Sea Islands, in which the Sea Island cotton alone was made, were now settled, and the culture of this variety of cotton extensively entered into. This industry demanded much labor, and Africans were imported in large numbers. As they lived on large plantations, remote from negroes of American birth, and subject to no direct civilizing or Christianizing influences, they preserved in many respects their Pagan features, almost unchanged. After the invention

of the cotton-gin, a great impetus was given to cotton-producing, and as the slave trade was to be forbidden by law after 1808, a great impetus was given to it before that epoch, and as land and slaves were both cheap, and cotton high, many new negroes were settled in gangs upon the higher lands of the interior. It will be seen from this survey that the African negroes introduced into these Sea Island sections, were likely to preserve forever their African features of character. The owners of these plantations were living in the cities, or if on the plantation at all, only there for a few months in winter time; and their slaves had little intercourse with them.

The culture of rice and the culture of Sea Island cotton was comparatively light labor; though, at seasons, it demanded a very lengthened and constant work, and as it suited these poor heathens, they increased rapidly. Living in their own colonies, they were not discontented. They were preserved, by the slave government under which they were, from the gross vices to which, in their African life, they had been subject, such as murder and rapine; but in the vices of theft, lasciviousness, lying, they were steeped. Such was the condition, not of the whole negro-race in the South, but of the very considerable part of it. It was the condition of these semi-barbarians, and more than semi-heathen, that moved the great heart of William Capers, and led him to work for the founding of mission stations among them. He found among the largest planters efficient coadjutors, one especially, Col. Morris, a son of Governeur Morris, of New York, and an Episcopalian, entered into it with all his earnestness and zeal.*

* In 1859, while returning from New York to Georgia, I had the privilege of passing several days on a steamer with this excellent

This work was now to be commenced in Georgia.

The first work among the negroes was, however, done in 1831, among the more intelligent negroes of the up-country, on the large plantations on the rivers. In 1833, Willis D. Mathews and Saml. I. Bryan were sent to the rice plantations; preachers were detailed to work among the negroes especially, through all the charges, where there were many of them.

It was the purpose of the Church to give religious instruction to these people, and to catechise them with care. This was attempted on the larger plantations, and to some extent carried out; but, gradually, it became the usage of the missionary to the blacks, mainly to preach to the large congregations of colored people who came out to hear the word.

It is our office more to relate facts than to read homilies; but we can but feel that a work of much greater permanence would have been done in the domestic field, both among whites and slaves, if our preachers had not preached less, but had taught more.

The missionaries met with many trials. While there was much sympathy lavished, and justly so, upon the man who went across the seas on a foreign mission: while he was abundantly provided for, the missionary to the blacks received a scanty support, and but little consideration. To many of the fields of labor it was exile from refined society, life among the degraded and ignorant, toil put forth without much apparent result,

man. He mentioned the intense opposition of his neighbors to this work, but as he had the missionary on his plantations, they soon saw its beneficent effect and withdrew it, and spoke with much delight of the wonderful change which came over them when they came under the fascinating influence of Wm. Capers.

the inhaling of malaria, and often meeting early death; but, despite all this, the work went on, and successfully. The negro on the rice plantations did not become, in a generation, as intelligent, consistent, and Christian as the Anglo-Saxon who had been surrounded by elevating influences for centuries. His moral tone was not high, his views were crude, his errors many; but he ceased to be a heathen, and often-time sincerely loved and sincerely strove to serve his great Father in Heaven, and his Lord and Saviour Jesus Christ. We have already spoken of the great work among the more intelligent colored people of the up-country, and especially of the towns and cities. In 1860, there was 27,000 colored people in the Church in Georgia.

When the war ended, and with its end came a change so radical as that of emancipation from slavery, it was not unnatural that a race so easily influenced should be persuaded that they ought to change their Church relations, especially when military power was brought to bear to effect it. So the Methodist Episcopal Church South lost, perhaps, one-half of her colored members. They joined the African Methodist, the Zion Methodist, and the Methodist Episcopal Church; many did, but not all. Many of the more intelligent still clung to their old church relations, and often at great risk to themselves. Among them were Sandy Kendall, Lucius Holsey, David Deas, David Bentley, John Zorn, ministers, and many private members. A Conference was organized for them. The property of the Church occupied by them was transferred to them, and they are prosperous. As strife has now nearly ceased, we trust the day is not distant when all the colored people will form a compact body of pious Methodists.

BENEVOLENCE.

The early days of Methodism were days of poverty and trial. The early Methodists in Georgia were most of them poor, and save the quarterly collections which were carried to conference, there was no appeal to them for any kind of pecuniary contributions. There was, as yet, no provision made for worn-out preachers, or for their widows or orphans. The first society organized for this purpose in the South Carolina Conference was, as we have seen, organized in Sparta, in the December of 1806. It was called the Society for Special Relief; the funds collected were distributed among needy travelling and local preachers and their families; and the first contribution made by it, was to Isaac Smith, when his house was burned in Camden. Its resources were not considerable. It received now and then a bequest, and Thomas Grant left it, on his death, quite a quantity of wild land in the then western counties of the State, and at least three thousand dollars in money. Josiah Flournoy made it an annual contribution of a hundred dollars, and Lewis Myers left it quite a legacy. This society still exists, and at every conference distributes several hundred dollars to the needy. It was after the Georgia Conference was organized that an effort was made to provide for the support of superannuated preachers, their widows and orphans, by a general collection. This conference collection aimed not only to do this, but to supply the deficiency in the allowance of the preachers. The funds used for this purpose are appropriated by the Finance Board to all claimants, annually; but, for some years past, effective preachers have had no claim upon it, and it is distributed among the worn-out preachers and their families alone.

In 1836 Silas Griffin left nearly $4,000, the interest of which was to be added to this collection; and, in 1836, a society was incorporated to hold this and other funds for the same purpose. It, too, was called the Relief Society; but the similarity of names between it and the Society of Special Relief, led to a change of name, and it is now known as the Preacher's Aid Society. A sum of nearly $3,000 was paid to the Georgia Conference for her interest in the Book-room in Charleston, which was added to this bequest of Griffin. The charter forbade more than six per cent. to be paid out annually, and the remainder was to be added to the principal. In the course of thirty years the original property of the conference in the fund was doubled; but losses from bankruptcy, and especially from collecting its funds in Confederate money, reduced its assets to about one-half. This society still exists and receives much less attention than its merit deserves.

Another society has been recently organized among the preachers and laymen, to provide homes for the widows and orphans of preachers. It has no vested funds, and collects a mortuary fee, on the death of each member, from the remaining ones; preachers only beneficiaries. The clerical members pay three dollars; the lay members, one. It has been in existence but a short time, but has already done much good.

Through the exertions of Dr. Jesse Boring, a home, both in North and South Georgia, was established for orphans. The North Georgia home is near Decatur, the South Georgia near Macon. The prospects for each are bright, and each will become a place of refuge for the orphans of all the Methodists in the States, in time to come. The missionary collections we have already

noted, under their proper head. We have now fulfilled our design in tracing the history of Methodism in Georgia, from its beginning, in 1786, to the division of the Georgia Conference, in 1866.

If Georgia civilization is a failure; if there is gross corruption in her public men; if there are grievous heresies over the land; if life and liberty and property are imperilled; if education and the finer features of life are neglected, Methodism is largely responsible for it. The Baptists and Methodists have moved side by side in the onward march of the white settlers into the wilds of Georgia. They have alike aimed to preach a pure Gospel, and a like success has attended them; and the influence they have exerted upon Georgia civilization has been immense. This influence is seen in the colleges, the churches, the orthodox evangelical Christianity, and the law and order of the Georgia people. When they began their work, there was rampant infidelity in high places, and almost total religious darkness in the low; but they were peculiarly fitted for the work of evangelizing, and they have gone on together. As fair historians of religious events, while we tell the story of our own Church: while we tell of Ivy, Humphries, Major, Lee, Hull, Pierce, Olin, Few, we cannot pass over Silas Mercer, the Marshalls, Bottsford, Holcomb, Screven, Jesse Mercer, King, Milner, and Dawson.

These were true men of God, who preached repentance towards God and faith in the Lord Jesus Christ, and had no fellowship with unrighteousness. The annals of the Baptist Church in Georgia are rich in stories of self-denying Christian effort. The Presbyterian Church is, perhaps, from its economy, better suited to

the thickly peopled country than one which has its population to gather; but Cummings, Doak, Wilson, Waddell, and many others, have been earnest workers, side by side, and nearly always in harmony with their Methodist brethren. For nearly one hundred years Georgia Methodism has been an almost unbroken harmony. Save a few small secessions from it, there has been no strife in its borders; and, even in these secessions, the doctrines of Methodism have been preserved, and only some features of her polity have been given up.

The same doctrines have been preached which Wesley preached. The same church-government which Asbury directed is controlling now, save as it has been modified; and the same simple usages in worship which belonged to our fathers belong to us.

Some changes have passed over the Church, but they have been often more changes in the names of things than in the things themselves. The class-meeting has given way to the social prayer-meetings; the old quarterly conference to the district conference.

The rigid rules on dress are no longer in force. These are some of the changes which have passed over the Church.

The district conference has more than supplied the place the largely attended quarterly meeting left vacant. Pastoral care has done much to supply the lack of class-meetings. The Sunday-school has become a potent instrument of good, and religious newspapers come in as an assistant of great value to the Pastor.

The support of the ministry, and of all the institutions of the Church, is far beyond that accorded in the first and second eras of the Church.

Prone as we are to magnify the past, at the expense

of the present, we cannot study the story of our past years without feeling that the aggregate of good now goes beyond that of any equal period in past years.

There is as much heroism in the ministry, as much self sacrifice in the laity as a mass, as there has been in days gone by. Revivals of religion are more frequent, and religious declensions are less so. The Church for the last fifty years has known no such period as that between 1810 and 1823. The ministry, and the people are better educated, and piety is not less sincere, though it may be somewhat less demonstrative. The civilization of Georgia is of a higher order; there are no such gross revelries now as were known then on muster-days; no such open immorality and infidelity tolerated among public men. No regular prize-fights, with their disgusting attendants. Josiah Flournoy nearly lost his life because he strove to persuade the State to establish a prohibitory liquor law; but now whole sections of country have forbidden, by popular vote, any liquor-shops in their territory. While Georgia is not a pure State, but *one* regularly elected legislature was ever known to be bribed, and that was in 1794; and while she has many criminals, the number of white convicts is far below that of many of the older American States.

A church which numbers nearly one hundred thousand white communicants, and as many colored; which reaches with its influence at least half the people of a State, so powerful as that of Georgia, has certainly a responsibility resting upon her, immense in its magnitude, and we who have entered into the labor of our fathers, have learned from these pages how these responsibilities should be met.

We now somewhat reluctantly lay down our pen.

To no one is this work less satisfying than to him who has written it. He only asks the reader, with whom he now parts, to believe that he has labored earnestly to tell the true story of Methodism in Georgia and Florida.

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